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# THE SOURCE BOOK *for* THE LIFE OF CHRIST

*An Analysis, a Synopsis, a Conspectus of Sources,  
A Harmony, a Collation of References*

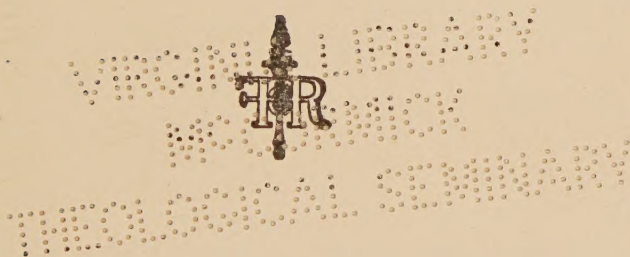
OF

## THE FOUR GOSPELS

*with other sources*

BY

HIRAM VAN KIRK, Ph.D.



NEW YORK

CHICAGO

Fleming H. Revell Company

LONDON

AND

EDINBURGH



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CHICAGO  
LONDON PATERNOSTER SQUARE  
EDINBURGH PRINCES STREET

New York: 158 Fifth Avenue  
Chicago: 17 North Wabash Ave.  
London: 21 Paternoster Square  
Edinburgh: 75 Princes Street

## INTRODUCTION.

This book presents the chief sources for a study of the Life of Christ. It is at the same time (1) an Analysis, (2) a Synopsis, (3) a Conspectus of Sources, (4) a Harmony and (5) a Collation of References, of the Four Gospels. It contains also the few mentions of gospel events by St. Paul, Josephus, and other writers, which are of historical value. The Gospel text employed is that of the American Standard Edition of the Revised Bible—copyright 1901, by Thomas Nelson and Sons for whose favor recognition is hereby made.

The Gospels are the inspired record of the Life and Teachings of Jesus and his Disciples. They are the product of the Church as a whole, its witness to its origin, its apology for being. In this witnessing the Church bulks large, the individual writer small. As far as we can judge, the materials given us in the Gospels began as oral utterances. They were the sayings of Jesus in public teaching and the testimony of the Disciples to his person and work among them. When the first generation of Christians began to disappear these gospels took their place as the authoritative statements of the traditions of the Church. They were later collected into the New Testament canon.

But these gospels were not original compositions in the minds of their writers. They were merely compilations of the common Christian traditions as they came down to them. A personal element is shown in the valuation, selection, and arrangement of materials. Both composer and copyist must work with the freedom of his own mind. There is nothing fixed as with the rigidity of the modern printing press. Yet the personal factor is limited to editorial modification. It is enough to introduce a countless variety into the separate accounts. The gospel writer was merely contributing his part to the spread of Christian truth, the universally felt duty and privilege of the early Church.

## ANALYSIS.

Our first task is analysis. The First Three Gospels consist of nuggets of the crystalized traditions strung together by their compilers. They show, for the most part, a close parallelism. All proper study of them must begin with a survey of this parallelism, the discovery of all changes of order and of all breaks in the continuity of the chain. By this survey we can detach the essential units and visualize their contents. Care should be taken that the divisions are the real ones. In this the gospel writers are our best guides. Any sections or sub-sections which they indicate by the introduction of an editorial note, by the elision of any portion, or by the insertion of extraneous materials, may be safely followed. Other divisions can be determined by analogy, but there is danger in carrying this process



## THE SOURCE BOOK

into the multiplication of fragments to no profit. Much attention must be given to the naming of each unit. As in the descriptive sciences of botany, anatomy, etc., the name of each part should connote its exact contents. At its mention a definite picture of the particular passage should come vividly to mind. This accurate knowledge of the essential units is the precondition of all later Gospel study. The Fourth Gospel stands apart from the first three in the absence of the parallelism and must be subjected to its own analysis.

### SYNOPSIS.

Our second task is the Synopsis,—viz. the placing of the parallel pieces upon the same page that they may be compared by a single glance of the eye. This should present agreements and variations of the fragments as well as of the sub-sections and sections.

As our purpose is to produce a Source Book for the Life of Christ we shall print only such portions as are of evident historical value. The bulk of the teachings and other irrelevant materials will only be referred to in their proper place. They can easily be found in any New Testament. In footnotes will be added the principal extra-canonical sources.

### CONSPECTUS OF SOURCES.

All modern scholars agree that the fact of parallelism is to be explained by the use of written sources. In the preface to his Gospel Luke bears witness to their presence (●). These we shall enumerate in their probable chronological order.

#### (1) THE LOGIA OF MATTHEW.

Papias, the pupil of John the Presbyter and Bishop of Hierapolis, writing about 130 A. D. said "Matthew indeed therefore wrote in the Hebrew dialect the Logia, but each one interpreted them as he was able." (◆) This is the earliest extra-canonical note on the Christian sources which has been preserved. It refers, most likely, not to our First Gospel, but to an earlier collection of the sayings of Jesus by Matthew the Apostle in the Aramaic language. Such an anthology was probably the first distinctive Christian writing. As such it was used in the composition of all later gospels, and has been preserved only as incorporated therein. It was possibly taken down by stylus on the occasion of Jesus' speaking, or at latest soon after his Ascension. It was added to or modified as copies were made and distributed. It was translated into Greek and quoted extensively. This accounts for the marked variations in the renderings of this source. It may be dated any time before 64 A. D.

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● Lu. 1:1-4.

◆ Eusebius, *Historia Ecclesia*, Bk. III, 39: 16.



# The Source Book of the Life of Christ

## PART I

### THE GOSPEL OF THE INFANCY.

Mt. 1:1-2:23. Lu. 1:1-2:52; 3:23-38.

#### A Preface

Lu. 1:1-4

#### A. THE GENEALOGIES.

Mt. 1:1-17.

Lu. 3:23-38

##### 1. THE GENEALOGY OF DEUTERO-MATTHEW.

(Dt. Mt.) Mt. 1:1-17

- a. 1
- b. 2, 6a
- c. 6b-11
- d. 12-6
- e. 17

##### 2. THE GENEALOGY OF LUKE.

(Lu.) Lu. 3:23-38

#### B. THE GOSPEL PROPER.

Mt. 1:18-2:23.

Lu. 1:5-2:52

##### I. THE ANNUNCIATIONS.

Mt. 1:18-25

Lu. 1:5-56

##### 1. ANNUNCIATION TO ZACHARIAH.

(My) Lu. 1:5-25

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall go before his face in the spirit and power of Elijah, to turn

◆ Ruth 4:18-20; I Chron. 2:1-15, 3:1-17

✱ I Chron. 1:1-4, 24-7, 2:1-15, 3:17.

✱ I Chron. 24:10.

▽ Num. 6:3; Jud. 13:4-5; I Sam. 1:11.

□ Mal. 3:1, 4:5-6.

the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

## 2. ANNUNCIATION TO MARY

(My) Lu. 1:26-38

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God. 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 And Mary said unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. 36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. 37 For no word from God shall be void of power. 38 And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

## 3. OMEN TO ELISABETH

(My) Lu. 1:39-56

(I)

39-45

And Mary arose in these days and went into the hill country with haste, into a city of Judah: 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; 42 and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come unto me? 44 For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord.

◆ Dan. 8:16, 9:21.  
 ✱ Isa. 7:14.  
 ✕ II Sam. 7:12-6.  
 ✕ Ex. 13:12.  
 □ Gen. 18:14.

(2) *The Magnificat*

(3)

46-55

56

And Mary abode with

her about three months, and returned unto her house.

## 4. ANNUNCIATION TO JOSEPH

(Dt. Mt.) Mt. 1:18-25

Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel;

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son; and he called his name JESUS.

## II. THE BIRTHS.

Lu. 1:57-2:7

## 1. BIRTH OF JOHN THE BAPTIST

(My) Lu. 1:57-80

57-66

(1)

Now Elisabeth's time

was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. 65 And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

(2) *The Benedictus*

67-79

(3)

80

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

## 2. BIRTH OF JESUS

(My) Lu. 2:1-7

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world

♦ I Sam. 2:1-10.

✕ Isa. 7:14.

▽ Lev. 12:2

● Acts 4:12.



should be enrolled. 2 This was the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to enrol himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

### III. THE HOMAGES.

Mt. 2:1-12

Lu. 2:8-39

#### 1. HOMAGE OF THE ANGELS AND SHEPHERDS.

(My) Lu. 2:8-20

(1)

8-12

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord. 12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

(2) *The Gloria in Excelsis*

13-4

(3)

15-20

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

#### 2. THE CHRISTENING

(My) Lu. 2:21

★

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

#### 3. HOMAGE OF SIMEON AND ANNA.

(My) Lu. 2:22-39

(1) *The Presentation in the Temple*

22-4

●

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

■

□

(2) *Homage of Simeon*

25-35

a.

25-7

And behold there was a

★ Gen. 17:12. Lev. 12:3.  
● Lev. 12:2-4.  
■ Ex. 18:2, 12, 15.  
□ Lev. 12:8.

man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

*b. The Nunc Dimittis*

28-32

*c.*

33-5

And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

(3) *Homage of Anna*

36-8

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

(4) *Return to Nazareth*

39

And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

4. HOMAGE OF THE MAGI

(Dt. Mt.) Mt. 2:1-12

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem saying, 2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6 And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,

Who shall be shepherd of my people Israel.

7 Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

## IV. THE WONDERFUL PRESERVATION.

Mt. 2: 13-23

## 1. FLIGHT TO EGYPT

(Dt. Mt.) Mt. 2: 13-8

(1)

13-5

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

(2) *The Slaughter of the Innocents*

16-8

Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. 17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18 A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children;

And she would not be comforted, because they are not.

## 2. SETTLEMENT IN NAZARETH

(Dt. Mt.) Mt. 2: 19-23

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets that he should be called a Nazarene.

## V. THE WONDERFUL GROWTH.

Lu. 2: 40-52

## 1. QUESTIONING WITH THE DOCTORS

(My) Lu. 2: 40-52

(1)

40

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

(2)

41-51

And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48

◆ Hos. 11: 1.

■ Jere. 31: 15.

★ Isa. 11: 1.



□ And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

(3)

<sup>52</sup>

wisdom and stature, and in favor with God and men,

And Jesus advanced in

## NOTES.

The Gospel of the Infancy comprises two independent narratives— Mt. 1:1-2:23 and Lu. 1:5-2:52; 3:23-38. It is set apart from the rest of the gospels by its subject matter—the infancy and childhood of Jesus, and by the time of its occurrence—thirty years earlier. (1) It falls into two sections,—The Genealogies (2) and the story proper. (3)

The genealogies show independent construction. Luke begins with Joseph the foster father of Jesus and runs back to Adam. Deutero-Matthew comes down from Abraham to Joseph in three groups of fourteen each. They agree from Abraham to David, but diverge at David's sons. (4) Deutero-Matthew follows the royal line of Solomon, (5) while Luke takes that of Nathan. (6) They vary consequently but converge on Joseph. Both recognize that here the process of natural generation ceases. (7)

The Story proper consists of a series of adorations. It sets forth as wonderful the entire phenomena of the infancy of Jesus. The narratives are highly poetic; sympathy and tenderness are evident in every incident. The center of interest in the First Gospel is upon Joseph, in the Third upon Mary. Both clearly affirm the doctrine of the Virgin Birth. (8) Luke shows further peculiarities. In each item he presents an incident in the life of John the Baptist as a foil to that of Jesus. (9) He also gives the only psalms found in the New Testament. (10).

These materials belong to the final age of gospel composition, 80 A. D., and were probably derived from the family of our Lord. Luke may have had a written source—a Memoir of Mary.

□ Ex. 28:14-7. Deut. 16:1-8.

- (1) Luke 3:23.
- (2) Mt. 1:1-17; Lu. 3:23-38.
- (3) Mt. 1:18-2:23; Lu. 1:5-2:52.
- (4) I Chron. 3:5.
- (5) Mt. 1:6.
- (6) Lu. 3:31.
- (7) Mt. 1:16; Lu. 3:23.
- (8) Mt. 1:18, 25; Lu. 1:81, 34-5.
- (9) Compare Lu. 1:5-25 and 1:26-38.  
Compare 1:57-79 and 2:1-7.  
Compare Lu. 1:80 and 2:40-52.
- (10) Lu. 1:46-55; 1:67-79; 2:13-4; 2:28-32.

## PART II

### THE GOSPEL OF THE PREPARATION

**Mk. 1:1-13.**

**Mt. 3:1-4:11.**

**Lu. 3:1-22; 4:1-13.**

#### INTRODUCTION.

(a) **Mk. 1:1**

The beginning of the gospel of Jesus Christ, the Son of God.

(b) (Dt. Mt.) **Mt. 3:1-2**

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, 2 Repent ye; for the kingdom of heaven is at hand.

(c) (Lu.) **Lu. 3:1-2**

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the highpriesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. ♦

#### I. THE EXTERNAL PREPARATION.

**Mk. 1:2-8**

**Mt. 3:3-12**

**Lu. 3:3-20**

##### 1. APPEARANCE OF JOHN THE BAPTIST

(Mem) **Mk. 1:2-6**

**Mt. 3:3-6**

**Lu. 3:3-6**

a. 2-3

3

4-6

(a) 2

Even as it is written in Isaiah the prophet,

★ Behold, I send my messenger before thy face,  
Who shall prepare thy way;

3a

For this is he that was spoken of through Isaiah the prophet, saying,

4a

As it is written in the book of the words of Isaiah the prophet,

[11:10]

[7:27]

(b) 3

▽ The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight;

3b

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

4b

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.

(c)

(Lu.) 5-6

Every valley shall be filled,  
And every mountain and hill shall be brought low;  
And the crooked shall become straight,  
And the rough ways smooth;  
6 And all flesh shall see the salvation of God.

★ Mal. 3:1.  
▽ Isa. 40:3.  
□ Isa. 40:4-5.

Jo. 1:6. ♦  
Jo. 1:23. ✕

b. 4

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.

[3:1-2]

3

And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins:

c. 5

And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.

5-6

Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins.

[3:21]

d. 6

And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.

4

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

## 2. THE PENANCE PREACHING

(Log)

Mt. 3:7-10

Lu. 3:7-14

(1) *To the Pharisees and Sadducees*

7-10

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of repentance: 9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

7-9

He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

(2) *To the Common People*

10-4

And the multitudes asked him, saying, What then must we do? 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. 12 And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? 13. And he said unto them, Extort no more than that which is appointed you. 14 And soldiers also asked him saying, And we, what must we do? And he said unto them, Extort from



no man by violence, neither accuse *any* one wrongfully; and be content with your wages.

3. THE PROMISE OF THE MESSIAH

(Mem) Mk. 1:7-8

Mt. 3:11-2

Lu. 3:15-20.

a.

(Lu.)

15

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

b. 7-8

11

(a) 7-8

And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I baptized you in water; but he shall baptize you in the Holy Spirit.

16

16

John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire:

(b) (Log)

11

I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire:

c.

12

whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

17

Whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

d.

(Lu.) 18-20

tations therefore preached he good tidings unto the people; 19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added this also to them all, that he shut up John in prison.

[6:17-29]

[14:3-12]

Jo. 1:20.  
Jo. 1:26-7; Acts 1:5; 11:16; 13:25; 19:4.

★ Josephus, Antiq. XVIII, V, 2, "For Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing (with water) would be acceptable to him, if they made use of it, not in order to the putting away (or the remission) of some sins (only), but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when (many) others came in crowds about him, for they were greatly moved (or pleased) by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion (for they seemed ready to do anything he should advise), thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Machaerus, the castle I before mentioned, and was there put to death."

## II. THE INTERNAL PREPARATION.

Mk. 1:9-13

Mt. 3:13-4:11

Lu. 3:21-2; 4:1-13

## 1. THE BAPTISM OF JESUS

(Mem) Mk. 1:9-11

Mt. 3:13-7

Lu. 3:21-2

(1) *The Baptism Proper*

9

13-5

21a

a. 9

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

13

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

21a

Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, X

b. (Dt. Mt.)

14-5

But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him.

(2) *The Descent of the Holy Spirit*

10-11

16-7

21b-2

And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

And praying, the heaven was opened, 22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased. ■

△

● Isa. 42:1; Psa. 2:7.

John 1:32-4. ★

X Gospel of the Hebrews: "Behold, the mother of the Lord and his brethren spake to him, saying, 'John the Baptist is baptizing for the forgiveness of sins; we will go and be baptised of him.' But he said to them, 'What sins have I committed that I should go and be baptised of him? Anything that I have said must have been said in ignorance.'"

□ Codex D. etc. "Thou art my beloved son, to-day have I begotten thee."

■ Gospel of Ebionites. "Jesus came and was baptized by John. And as he came up from the water the heavens opened and he saw the spirit of God in the form of a dove coming down and entering into him. And a voice came out of heaven saying 'Thou art my beloved son, in thee I am well pleased,' and again 'to-day have I begotten thee.' And immediately a great light shone round about the place, which John seeing, said to him 'Who art thou, Lord?' And again a voice out of heaven said to him. 'This is my beloved son in whom I am well pleased.'"

△ Gospel of the Hebrews. "It happened when the Lord ascended from the water, the entire source of the Holy Spirit descended and rested over him and said to him 'My son, I awaited thee in all the prophets that thou shouldst come and I should rest in thee. For thou art my rest, thou art my first born who reignest in eternity.'"

## 2. THE TEMPTATION

Mk. 1:12-3

a. (Mem) 12-3b

(a) 12-3a

And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan;

(b) 13b

and he was with the wild beasts; and the angels ministered unto him.

b. (Log) 2-10

(a)

And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

(b)

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

★ He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.

■ 7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

(c)

Again the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou

✕

- Deut. 8:3.
- ★ Psa. 91:11-2.
- Deut. 6:16.
- ✕ Deut. 6:13.

Mt. 4:1-11

I

I

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Lu. 4:1-13

I-2a

I-2a

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness 2 during forty days, being□ tempted of the devil.

2b-12

2b-4

And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, if thou art the Son of God, command this stone that it become bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone.

9-12

And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

5-8

And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall

Heb. 4:15. □

▷ Gospel of the Hebrews. "Then my mother the Holy Spirit took me and brought me to the great mountain Tabor."

◆ Ibid. "Likewise my mother the Holy Spirit took me by one of my hairs."



shalt worship the Lord thy God, and him  
only shalt thou serve.

all be thine. 8 And Jesus answered and  
said unto him, It is written, Thou shalt  
worship the Lord thy God, and him only  
shalt thou serve.

c. (Mem) 13c  
and the angels ministered  
unto him.

II  
Then the devil leaveth  
him; and behold, angels  
came and ministered unto  
him.

13  
And when the devil had  
completed every temptation,  
he departed from him for a  
season.

### NOTES.

The Gospel of the Preparation is cut off from the preceding sections of the gospels by the lapse of time—thirty years,—by subject matter—a national movement,—and by the use of different sources. It marks the beginning both of the Memoirs and of the Logia in the gospel narrative. The two are dovetailed together in a most interesting way. The Memoirs furnishes the basis. It is identical with St. Mark except at 1:1 and 1:2b, which are most likely the insertions of later copyists. Deutero-Matthew has used this basis, to which he prefixes an editorial summary,—3:1-2. He inserts a few Logia at 3:7-12. This shows that this source had a few sayings of John prefixed to those of Jesus. He introduces a peculiar to St. Matthew fragment at 3:14-5, probably written for the first time by himself. He splits the brief memoir of the Temptation in two—4:1 and 11, and inserts three logia,—4:2-10, on the content of the Temptation.

St. Luke shows a similar process. After an editorial introduction 3:1-2, he uses the memoir 3:3-4, changing the order of verses and adding two stanzas to the quotation from Isaiah,—3:5-6. He then inserts the Logion 3:7-9, but adds also another, most likely from the context, 3:10-4. After the editorial nexus 3:15, he had the choice of the two sources. He followed the Markan narrative as far as the phrase "in the Holy Spirit" 3:16. He then made a nice juncture with the Matthaic account "and in fire" and continues,—3:17. At 3:18-20 he makes an editorial summary of the Arrest of John. His purpose was doubtless to close the career of John before entering upon the narrative of Jesus. He again takes up the Memoirs 3:21-2, where he inserts his genealogy 3:23-38. In 4:1-13 he gives the temptation in a manner similar to that of Deutero-Matthew, but reverses the order of the second and third trials. The whole is a fine illustration of the use of sources. This method continues throughout the book.

# PART III

## THE GOSPEL OF THE MINISTRY

Mk. 1: 14 - 10: 1.    Mt. 4: 12 - 19: 2.    Lu. 4: 14 - 18: 14.    Jo. 1: 1 - 11: 54.

### A. PRELIMINARY.

#### The Early Judean Ministry

Jo. 1: 1 - 5: 47.

#### PROLOGUE.

1: 1 - 18

#### I. AT THE JORDAN WITH JOHN.

1: 19 - 51

1. John's Witness concerning himself. 19 - 28
2. John's Witness concerning Jesus. 29 - 34
3. The First Disciples. 35 - 42
4. Finding of Philip and Nathanael. 43 - 51

#### II. RETURN TO GALILEE.

2: 1 - 12

1. The Wedding Feast at Cana. 1 - 11
2. Sojourn in Capernaum. 12

#### III. AT THE PASSOVER FEAST.

2: 13 - 3: 21

1. Cleansing the Temple. 13 - 22
2. Signs. 23 - 5
3. Conversation with Nicodemus. 3: 1 - 21

#### IV. IN THE COUNTRY WITH JOHN.

3: 22 - 36

1. Sharing in John's Work. 22 - 4
2. Final Witness of John. 25 - 36

#### V. RETURN THROUGH SAMARIA.

4: 1 - 54

1. Crisis in John's Work. 1 - 3
2. Conversation with the Woman at the Well of Sychar. 4 - 26
3. The Samaritan Mission. 27 - 42
4. Reception in Galilee. 43 - 5
5. Healing of the Nobleman's Son. 46 - 54

#### VI. AT THE UNNAMED FEAST.

5: 1 - 47

1. Healing of the Infirm Man of Bethesda. 1 - 9a
2. Controversy on the Sabbath 9b - 18
3. Discourse—"The Son can do nothing of himself." 19 - 47

♦ Isa. 53: 7  
 ★ II Sam. 7: 14; Psa. 2: 7; Gen. 28: 12  
 ✕ Psa. 69: 9  
 ▽ Num. 21: 8 - 9  
 □ Josh. 24: 32

## B. THE MINISTRY PROPER.

Mk. 1: 14-10: 1

Mt. 4: 12-19: 2

Lu. 4: 14-9: 50

Jo. 6: 1-71

## THE FIRST CYCLE.

Mk. 1: 14-38.

Mt. 4: 12-22; 8: 14-7.

Lu. 4: 14-43.

## THE BEGINNINGS.

## INTRODUCTION.

(Mem) Mk. 1: 14-5

Mt. 4: 12-7

Lu. 4: 14-5

*a* 14a

12-6

14a

(a) 14a

12

14a

Now after John was delivered up, Jesus came into Galilee,

Now when he heard that John was delivered up, he withdrew into Galilee;

And Jesus returned in the power of the Spirit into Galilee: **x**

(b)

(Dt. Mt.)

13-6

- and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,
- 15 The land of Zebulun and the land of Naphtali,  
Toward the sea, beyond the Jordan,  
Galilee of the Gentiles,
- 16 The people that sat in darkness  
Saw a great light,  
And to them that sat in the region and shadow of death,  
To them did light spring up.

*b*

(Lu.) 14b-5

cerning him through all the region round about.  
gogues, being glorified of all.

and a fame went out concerning him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

*c* 14b-5

17

preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.



## I. THE NAZARETH DISCOURSE.

(Lu.) Lu. 4: 16-30

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the poor:  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, Today hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

## 2. THE CALL OF THE FOUR.

(Mem) Mk. 1: 16-20

Mt. 4: 18-22

a 16-8

18-20

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him.

b 19-20

And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway, he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men, 20 And they straightway left the nets, and followed him.

21-2

And going on from thence he saw two other brethren. James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

★ Isa. 61: 1-2; 58: 6  
◆ I Ki. 17: 1; 18: 1-2; 17: 8-9  
■ II Ki. 5: 14

John 6: 42; 7: 15  
John 4: 44

## 3. THE SABBATH IN CAPERNAUM.

(Mem) Mk. 1:21-38

Mt. 8:14-7

Lu. 4:31-43

## (1) TEACHING IN THE SYNAGOGUE.

21-2

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

31-2

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching; for his word was with authority.

[7:28-9]

## (2) HEALING OF THE DEMONIAC.

23-8

And straightway there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. 28 And the report of him went out straightway everywhere into all the region of Galilee round about.

33-7

And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, 34 Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumor concerning him into every place of the region round about.

## (3) HEALING OF PETER'S WIFE'S MOTHER.

29-31

And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

14-5

And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

38-9

And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

## (4) HEALING OF THE MULTITUDE.

32-4

(a) 32-4

And at even, when the sun did set, they brought unto him all that were sick, and them there were possessed with demons. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

(b) (Dt. Mt.)

16-7

16

And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick:

40-1

40-1

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

17

that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

## (5) FLIGHT IN THE NIGHT.

35-8

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; 37 and they found him, and say unto him, All are seeking thee. 38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

42-3

And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

## NOTES.

The Gospel of the Ministry proper is cut off from the Gospel of the Preparation, which precedes it in the Synoptics, by a gap of at least three months, into which St. John has set his early Judean Ministry. Jo. 1: 19-4: 54. There is also a transformation of subject matter from the preparation to the actual accomplishment of the ministry. It is introduced by a proper summary of Jesus' message. Mk. 1: 14-5; Mt. 4: 12-7; Lu. 5: 14-5.

The basis for the First Cycle is furnished by the Memoirs. St. Mark is identical with this source. Deutero-Matthew makes an editorial insertion—4: 13-6—into the introduction. He then gives only one section of the narrative,—4: 18-22, omitting the rest with the exception of a fragment,—8: 14-6, which he has placed after the Sermon on the Mount. To this he appends the customary quotation,—8: 17. Luke begins with the Memoirs,—4: 14-5, but instead of giving the summary of Jesus' teaching, inserts a sample of it in the Nazareth Discourse,—4: 16-30, most likely from Source L. He omits the Call of the Four, for which he has a substitute in the next cycle,—5: 1-11. After this he follows the Memoirs to the close of the cycle,—4: 31-43.



## THE SECOND CYCLE

Mk. 1:39-3:12;

Mt. 4:23-5; 8:2-4; 9:1-17; 12:1-21.

Lu. 4:44-6:11, 17-9

## THE FIRST PREACHING TOUR.

### INTRODUCTION.

(Mem)

Mk. 1:39

And he went into their synagogues throughout all Galilee, preaching and casting out demons.

Mt. 4:23

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

Lu. 4:44

And he was preaching in the synagogues of Galilee.

### I. THE MIRACULOUS DRAUGHT OF FISHES.

(L) Lu. 5:1-11

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; 2 and he saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their boats to land, they left all and followed him.

[1:16-20]

[4:18-22]

## 2. THE HEALING OF THE LEPER

(Mem) Mk. 1:40-5

Mt. 8:2-4

Lu. 5:12-6

*a* 40-2

(a)

2-3

12-3

(Lu.) 12-a

12 And it came to pass, while he was in one of the cities,

12 b-3

Behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.

(b) 40-2

And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean.

*b* 43-4

And he strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.

*c* 45

But he went out, and began to publish it much, and to spread abroad the matter, inasmuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

2-3

And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.

4

And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

14

And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15-6

But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

## 3. THE HEALING OF THE PARALYTIC.

(Mem) Mk. 2:1-12

Mt. 9:1-8

Lu. 5:17-26

(1) 1-5

*a* 1-2

(a) 1-2

And when he entered

1-2

1

1

And he entered into a

17-20

17

again into Capernaum after some days, it was noised that he was in the house. 2 And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

(b)

boat, and crossed over, and came into his own city.

(Lu.)

17

And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal.

18-9

And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.

20

And seeing their faith, he said, Man, thy sins are forgiven thee.

21-6

21

And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

22-4

But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? 23 Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? 24 But that ye may know that the Son

2a

And behold, they brought to him a man sick of the palsy, lying on a bed:

2b

and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

3-8

3

And behold, certain of the scribes said within themselves, This man blasphemeth.

4-6

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath authority

b 3-4

And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

c 5

And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

(2) 6-12

a 6-7

But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?

b 8-11

And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Which is easier, to say to the sick of the palsy, Thy sins are

forgiven; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), 11 I say unto thee, Arise, take up thy bed, and go unto thy house.

*c 12*

And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

*7-8*

And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

*25-6*

And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

4.

#### THE CALL OF MATTHEW.

(Mem) Mk. 2: 13-7

Mt. 9: 9-13

Lu. 5: 27-32

(1) 13-4

9

27-8

*a 13*

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

*b 14*

And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

9

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose, and followed him.

27-8

And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. 28 And he forsook all, and rose up and followed him.

(2) 15-7

10-3

29-32

*a 15-6*

And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

10-1

And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

29-30

And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. 30 And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners?



*b 17**(a) 17a*

And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick;

*(b)**(Dt. Mt.)**(c) 17b*

I came not to call the righteous, but sinners.

*12-3**12*

But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

*13a*

But go ye and learn what this meaneth, I desire mercy, and not sacrifice:

*13b*

for I came not to call the righteous, but sinners.

*31-2**31*

And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick.

*32*

I am not come to call the righteous but sinners to repentance.

## 5.

## ABOUT FASTING.

*(Mem) Mk. 2: 18-22**Mt. 9: 14-7**Lu. 5: 33-9*

## a. PARABLE OF THE SONS OF THE BRIDECHAMBER.

*18-20*

And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken from them, and then will they fast in that day.

*14-15*

Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

*33-5*

And they said unto him, The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink. 34 And Jesus said unto them, Can ye make the sons of the bridechamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.

## b. PARABLE OF NEW PATCH ON OLD GARMENT.

*21*

No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

*16*

And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

*36*

And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.

## c. PARABLE OF NEW WINE IN OLD WINESKINS.

*22*

And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they

*17*

Neither do men put new wine into old wine-skins; else the skins burst, and the wine is spilled, and the skins perish: but they put new

*37-8*

And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will

put new wine into fresh wine-skins.

d.

wine into fresh wine-skins, and both are preserved.

(Lu.)

perish. 38 But new wine must be put into fresh wine-skins.

39

And no man having drunk old wine desireth new; for he saith, The old is good.

## 6. ABOUT THE SABBATH.

(Mem) Mk. 2:23-3:6

Mt. 12:1-14

Lu. 6:1-11

(1) FIRST CONTROVERSY.

23-8

a 23-4

And it came to pass that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

b 25-6

And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? 26 How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

c. (Log.) or (Dt. Mt.)

1-8

1-2

At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3-4

But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; 4 how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were him, but only for the priests?

5-7

Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you, that one greater than the temple is here. 7 But if ye had known what this mean-

1-5

1-2

Now it came to pass on a sabbath, that he was going through the grainfields; and his disciples plucked the ears, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day?

3-4

And Jesus answering them said, 'Have ye not read even this, what David did, when he was hungry, he, and they that were with him; 4 how he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?

◆ Deut. 23:25. Ex. 20:10. Deut. 5:14.

▽ I Sam. 21:1-7. Lev. 24:9.

✕ Num. 28:9-10; I Sam. 15:22; Hos. 6:6.

eth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8

5

d 27-8

(a) 27

And he said unto them, The sabbath was made for man, and not man for the sabbath:

(b) 28

so that the Son of man is lord even of the sabbath.

8

For the Son of man is lord of the sabbath.

5

And he said unto them, The Son of man is lord of the sabbath.

(2) SECOND CONTROVERSY.

3: 1-6

a 1-2

And he entered again into the synagogue; and there was a man there who had his hand withered. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

9-14

9-10

And he departed thence, and went into into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

6-11

6-7

And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. 7 And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him.

8-9

But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. 9 And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?

b 3-4

And he saith unto the man that had his hand withered, Stand forth. 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life or to kill? But they held their peace.

c (Log or Dt. Mt.)

11-2

And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

*d* 5-6  
 5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored. 6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

*13-4*  
 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. *14* But the Pharisees went out, and took counsel against him, how they might destroy him.

*10-1*  
 10 And he looked around about on them all, and said unto him, Stretch forth thy hand, And he did so; and his hand was restored. 11 But they were filled with madness, and communed one with another what they might do to Jesus.

## CONCLUSION.

(Mem) **Mk. 3:7-12**

*a* 7-8  
 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa 8 and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

*b* 9  
 And he spake to his disciples, that a little boat should wait on him, because of the crowd, lest they should throng him:

*c* 10-2  
*(a)* 10-2  
 for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. 11 And the unclean spirits, whosoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.

**Mt. 4:24-5, 12:15-21**

*25*  
 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond the Jordan.

*24, 12: 15-6*

*24*  
 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.

**Lu. 6:17-9**

*17*  
 And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;

*18-9*

*18-9*  
 And they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him; for power came forth from him, and healed them all.



(b)

12:15-6

[15 And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, 16 and charged them that they should not make him known:]

d.

(Dt. Mt.) 17-21

That it might be fulfilled which was spoken through Isaiah the prophet, saying,

- 18 Behold, my servant whom I have chosen;  
My beloved in whom my soul is well pleased:  
I will put my Spirit upon him,  
And he shall declare judgment to the Gentiles.  
19 He shall not strive, nor cry aloud.  
Neither shall any one hear his voice in the streets.  
20 A bruised reed shall he not break,  
And smoking flax shall he not quench,  
Till he send forth judgment unto victory,  
21 And in his name shall the Gentiles hope.

## NOTES.

This cycle is cut off from the preceding by a general introduction,—Mk. 1:39; Mt. 4:23; Lu. 4:44. It groups together a series of incidents with a definite connection and progress and is brought to a close by a summary of many other events of a similar character, Mk. 3:7-12; Mt. 4:24-5; Lu. 6:17-9. It is well named the first Preaching Tour.

The basis is the Memoirs. St. Mark is identical with this source.

The treatment of Deutero-Matthew is peculiar. He has actually written together the introduction and conclusion,—4:23-5,—but omitted the entire series of the cycle in its proper place. Doubtless this was done to make room for the Sermon on the Mount,—5:1-8:1, from his favorite source, the Logia. After this he inserts the Memoirs materials in three groups, 8:2-4; 9:1-17; 12:1-14. Some of the sections are considerably abridged and in them we find certain peculiar-to-St. Matthew fragments—9:13a; 12:5-7, 11-2. These are either from the oral traditions or from the Logia. At the close of the last group,—12:1-14,—he places a second conclusion,—12:15-6,—with its appropriate citation,—12:17-21.

Luke inserts after the introduction—4:44, a Source L section,—5:1-11, the Miraculous Draught of Fishes. This is his substitute for the omitted section from the Memoirs in the preceding cycle on the Call of the Four,—Mk. 1:16-20; Mt. 4:18-22. After this he follows the Memoirs implicitly throughout the series. Editorial tips appear at 5:12a, 17 and a peculiar fragment at 5:39. His conclusion, 6:17-9, is displaced by the first section of the succeeding cycle,—6:12-6.

The entire cycle is one of the finest examples of the use of the Memoirs source. It falls into sections, each of which treats a distinct incident in the life of Jesus. A thread of development runs throughout,—viz. the increasing conflict with the Pharisees. The incidents given are selected from a vast number which are summed up in the conclusion,—Mk. 3:7-12; Mt. 4:24-5; Lu. 6:17-9.

## THE THIRD CYCLE.

Mk. 3: 13 - 35.

Mt. 5: 1 - 8: 1, 5 - 13;  
11: 2 - 30; 12: 22 - 50.

Lu. 6: 12 - 6, 20 - 7: 50;  
8: 19 - 21.

### FROM THE CALL OF THE TWELVE TO THE DAY OF PARABLES.

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#### I. THE CALL OF THE TWELVE.

Mk. 3: 13 - 19a

Mt. 10: 2 - 4

Lu. 6: 12 - 6

*a 13*

And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

*12 - 3a*

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. 13 And when it was day, he called his disciples;

*b 14 - 5*

And he appointed twelve, that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons:

*13b*

and he chose from them twelve, whom also he named apostles:

*c 16 - 9a*

and Simon he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan, 19 and Judas Iscariot, who also betrayed him.

*2 - 4*

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed him.

*14 - 6*

Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James the son of Alphæus, and Simon who was called the Zealot, 16 and Judas the son of James, and Judas Iscariot, who became a traitor;

## 2. THE SERMON ON THE MOUNT.

(Log) Mt. 5: 1-8: 1 (Mem) Lu. 6: 20-7: 1

## INTRODUCTION.

(Dt. Mt.) 1-2 (Lu.) 20a  
 And seeing the multitudes  
 he went up into the moun-  
 tain: and when he had sat  
 down, his disciples came  
 unto him: 2 and he opened  
 his mouth and taught them,  
 saying,

## A. BEATITUDES AND WOES.

Mt. 5: 3-12 Lu. 6: 20b-6

## (1) THE BEATITUDES

3-12

20b-3

★

a.  
b.  
c.  
d.  
e.  
f.  
g.  
h.3  
4  
5  
6  
7  
8  
9  
10-220b  
21b  
21a(a)  
(b)10  
11-222-3  
22-3

## (2) THE WOES.

24-6

a.  
b.  
c.  
d.24  
25a  
25b  
26

## B. TWO INTRODUCTORY PARABLES.

Mt. 5: 13-6

## (1) PARABLE OF THE SALT.

[Mk. 9: 50]

13

Lu. 14: 34-5

## (2) PARABLE OF THE LIGHT.

		14-6	
a.	[Mk. 4: 21]	14	
b.		15	Lu. 11: 33 [Lu. 8: 16]
c.		16	

## C. DISCOURSE ON RIGHTEOUSNESS.

Mt. 5: 17-48      Lu. 6: 27-36

## (1) THEME

		17-20	
a.		17	
b.		18	Lu. 16: 17
c.		19	
d.		20	

## (2) FIRST ILLUSTRATION—MURDER.

		21-6	
★	a.	21-2	
	b.	23-4	
	c.	25-6	Lu. 12: 57-9

## (8) SECOND ILLUSTRATION—ADULTERY.

		27-30	
×	a.	27-8	
	b.	29-30	
	(a) [Mk. 9: 47]	29 [Mt. 18: 9]	
	(b) [Mk. 9: 43, 45]	30 [Mt. 18: 8]	

## (4) THIRD ILLUSTRATION—DIVORCE.

		31-2	
○	a.	31	
	b [Mk. 10: 11-2]	32 [Mt. 19: 9]	Lu. 16: 18

## (5) FOURTH ILLUSTRATION—OATHS.

□		33-7	
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## (6) FIFTH ILLUSTRATION—RETALIATION.

		38-42	27-31
●	a.	38-39a	27-8
	(a)	38-39a	
	(b)		27-28
	b.	39b	29a

- 
- ★ Ex. 20: 13; Deut.. 5: 17  
 × Ex. 20: 14; Deut. 5: 18  
 ○ Deut 24: 1  
 □ Lev. 19: 12; Ex. 20: 7; Deut. 5: 11  
 ● Ex. 21: 24; Deut. 19: 21; Lev. 24: 20



c.	40	29b
d.	41	
e.	42	30
f.	[Mt. 7: 12]	31

## (7) SIXTH ILLUSTRATION—LOVE OF ENEMIES.

	43-8	32-6
a.	43	
b.	44	35a
c.	45	35b
d.	46-7	32-4
(a)	46	32
(b)		33
(c)		34
(d)	47	
e.	48	36

## D. DISCOURSE AGAINST HYPOCRISY.

## Mt. 6: 1-18

## (1) THEME.

I

## (2) FIRST ILLUSTRATION—ALMSGIVING.

2-4

## (3) SECOND ILLUSTRATION—PRAYER.

5-15

a.	5-6
b.	7-8
c.	The Lord's Prayer.
	9-13
(a)	
(b)	9-13
d.	14-5

Lu. 11: 1-4  
(Lu.) I  
2-4

## (4) THIRD ILLUSTRATION—FASTING.

16-8

## E. ON CHOICE OF ALTERNATIVES.

## Mt. 6: 19-24

## (1) PARABLE OF TREASURES UPON EARTH OR TREASURES IN HEAVEN.

19-21

Lu. 12: 33-4

## (2) PARABLE OF THE SINGLE OR THE EVIL EYE.

22-3

Lu. 11: 34-6

## (3) PARABLE OF THE TWO MASTERS.

24

Lu. 16: 13

## F. AGAINST WORLDLY CARE.

Mt. 6: 25-34

Lu. 12: 22-32

## (1) THEME.

25

22-3

## (2) FIRST ILLUSTRATION—PARABLE OF THE BIRDS OF HEAVEN.

26-7

24-6

## (3) SECOND ILLUSTRATION—PARABLE OF THE LILIES OF THE FIELD.

28-32

27-30

## (4) APPLICATION.

33-4

31-2

a.

33

31

b.

34

32

c.

## G. ON THE HABIT OF JUDGING.

Mt. 7: 1-5

Lu. 6: 37-42

a [Mk. 4: 24]

1-2

37-8a

(a)

1

37a

(b)

37b-8a

(c)

2

38b

b.

[Mt. 15: 14]

39

c.

[Mt. 10: 24-5]

40

d.

3-5

41-2

## H. ON SELF RESPECT.

Mt. 7: 6

## (1) PARABLE OF THE PEARLS BEFORE SWINE.

6

## I. ON TRUST IN PRAYER.

Mt. 7:7-11

Lu. 11:9-13

## J. THE GOLDEN RULE.

★

Mt. 7:12

[Lu. 6:31]

## K. THE NARROW GATE.

Mt. 7:13-4

Lu. 13:22-4

a.

13

b.

14

(a)

22-4

(b)

14

(Lu.) 22-3

24

## L. ON THE CRITERION OF PIETY.

Mt. 7:15-27

Lu. 6:43-9

- (1) PARABLE OF THE WOLVES IN SHEEP'S CLOTHING.

15

- (2) PARABLE OF THE TREE AND ITS FRUIT

16-20

43-4

(a)

16

44

(b)

17-8 [Mt. 12:33]

43

(c)

19-20

- (3) PARABLE OF THE SALUTATION OF THE LORD.

21-3

46

a.

21

46

b.

22-3

Lu. 13:26-7

- (4) PARABLE OF THE HOUSE UPON THE ROCK AND OF THE HOUSE UPON THE SAND.

24-7

47-9

a.

24-5

47-8

b.

26-7

49

## CONCLUSION.

- a. (Dt. Mt.) Mt. 7:28-8:1 (Lu.) 7:1  
28-9  
And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: 29 for he taught them as one having authority, and not as their scribes. [4:32] x
- b. 8:1 7:1  
And when he was come down from the mountain, great multitudes followed him. After he had ended all his sayings in the ears of the people, he entered into Capernaum.

## 3. HEALING OF THE CENTURION'S SERVANT.

- (Mem) Mt. 8:5-13 Lu. 7:2-10 [Jo. 4:46-53]  
5-7 2-6a  
a. And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith unto him, I will come and heal him. And a certain centurion's servant, who was dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. 4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him; 5 for he loveth our nation, and himself built us our synagogue. 6 And Jesus went with them.
- b. 8-10 6b-9  
And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed. 9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this and he doeth it. 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.



*c.* (Log) 11-2

*Lu. 13: 28-9*

And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 20 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

*d* 13  
And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

10  
And they that were sent, returning to the house, found the servant whole.

#### 4. RAISING OF THE WIDOW OF NAIN'S SON.

(L) *Lu. 7: 11-7*

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

#### 5. THE EMBASSY FROM JOHN THE BAPTIST.

(Mem) *Mt. 11: 2-6*

*Lu. 7: 18-23*

*a.* 2-3  
Now when John heard in the prison the works of the Christ, he sent by his disciples 3 and said unto him, Art thou he that cometh, or look we for another?

18-9  
And the disciples of John told him of all these things. 19 And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?

*b.*

20-1  
And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? 21 In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

c.

4-6

And Jesus answered and said unto them, Go and tell John the things which ye hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. 6 And blessed is he, whosoever shall find no occasion of stumbling in me.

22-3

And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. 23 And blessed is he, whosoever shall find no occasion of stumbling in me.

## 6. DISCOURSE ON JOHN.

(Mem.)

Mt. 11: 7-19

Lu. 7: 24-35

a.

7-11

24-8

And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. 9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 19 This is he, of whom it is written,

★ Behold, I send my messenger before thy face,

Who shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

[Mk. 1: 2b]

And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 25 But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written.

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee. 28 I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

b.

12-5

29-30

(a).

29-30

And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.

(b)

(Log.) 12-3

Lu. 16: 16

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John.

The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it.

● Isa. 29: 18, 19; 35: 5-6; 61: 1

★ Mal. 3: 1

(c)

14-5

■ And if ye are willing to receive it, this is Elijah, that is to come. 15 He that hath ears to hear, let him hear.

c. *Parable of the Children Sitting in the Market place.*

16-9

But whereunto shall I liken this generation? It is like unto children sitting in the market places, who call unto their fellows 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. 18 For John came neither eating nor drinking, and they say, He hath a demon. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

31-5

Whereunto then shall I liken the men of this generation, and to what are they like? 32 They are like unto children that sit in the market place and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. 33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon. 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 And wisdom is justified of all her children.

Logia attached

(Log) Mt. 11:20-30

(1) WOES ON THE GALILEAN CITIES.

20-4

Lu. 10:13-5

(2) JOY OVER THE DISCIPLES.

25-7

Lu. 10:21-2

✕

(3) AN INVITATION.

28-30

✕

7. THE ANOINTING IN THE PHARISEE'S HOUSE.

(L) Lu. 7:36-50

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. 41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. 42 When they had not wherewith to pay, he forgave them both.

Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

# 8. FRAGMENT. "HE IS BESIDE HIMSELF."

(Mem) Mk. 3: 19b - 21

And he cometh into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

# 9. THE PHARISAIC CHARGE—"HE HATH BEELZEBUB."

(Mem) Mk. 3: 22 - 30 (Log.) Mt. 12: 22 - 32

Lu. 11: 14 - 23

a. 22  
(a)

22 - 4  
22 - 3

Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, inso-much that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Can this be the son of David?

[Mt. 9: 32 - 3]

14 - 6  
14

And he was casting out a demon that was dumb. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled.

(b) 22  
And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons.

24  
But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons.

15  
But some of them said, By Beelzebub the prince of the demons casteth he out demons.

(c)

[Mt. 9: 34] (Lu.) 16

16 and others, trying him, sought of him a sign from heaven.



*b. Parable of the Kingdom Divided against Itself.*

23-6

(a) 23

And he called them unto him, and said unto them in parables. How can Satan cast out Satan?

25-8

25-6

(b) 24-6

And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?

17-20

17-8

But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons by Beelzebub.

(c)

27-8

And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

19-20

And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger of God cast out demons, then is the kingdom of God come upon you.

*c. Parable of the House of the Strong Man.*

27

(a) 27

But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

29-30

29

Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

21-3

21-2

When the strong man fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.

(b)

30

He that is not with me is against me; and he that gathereth not with me scattereth.

23

He that is not with me is against me; and he that gathered not with me scattereth.

d. 28-30

(a) 28-9

Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

(b)

(c) 30  
because they said, He hath an unclean spirit.

Logia attached

(Log) Mt. 12: 33-45

31-2

31

Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.

32

And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

Lu. 12: 10

And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.

(1) ON THE CRITERION OF PIETY.

33-7 [Mt. 7: 16-20]

[Lu. 6: 43-5]

(2) ON SEEKING SIGNS.

○ [Mk. 8: 11-3]

38-42 [Mt. 16: 1-4]

Lu. 11: 29-32

(3) ON BACKSLIDING.

43-5

Lu. 11: 24-6

Parable of the Unclean Spirit.

# 10. VISIT OF MOTHER AND BRETHREN.

(Mem.) Mk. 3: 31-5

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren

Mt. 12: 46-50

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him, Behold, thy mother and thy brethren stand without,

Lu. 8: 19-21

19 And there came to him his mother and brethren, and they could not come at him for the crowd. 20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee. 21 But he an-

without seek for thee. 33 And he answereth them, and saith, Who is my mother and my brethren? 34 And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

seeking to speak to thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

swered and said unto them, My mother and my brethren are these that hear the word of God, and do it. <sup>x</sup>

### NOTES.

This cycle is cut off from the preceding by its initial event,—the Call of the Twelve, which marks a new stage in the progress of the gospel mission. It is also the beginning in the First Gospel of the Logia source on a parity with the Memoirs. It presents many difficult problems, chief of which is the gap in St. Mark between 3:19a and b. This makes it necessary to turn to St. Luke for the order of events which, we take it, is that of the original Memoirs.

Luke follows this source with only few changes, but he has reversed the order of the Call of the Twelve, 6:12-6, putting it before the conclusion of the preceding cycle,—6:17-9. At 6:20-49, appears the first body of discourse material in this gospel. Its peculiar relation to the Matthaic Sermon on the Mount is to be accounted for in one of two ways. Either Luke has abridged the Logia source or he has inserted the Memoirs account which had abridged that source beforehand. The latter is the more likely alternative but so far in this study we have had insufficient data to make this evident and shall, therefore, revert to it later. If so, St. Luke's Sermon is not a parallel but a doublet of St. Matthew's. The Memoirs is continued in Lu. 7:2-10. Lu. 7:11-7 may be from this source, but as it has no parallel in St. Matthew, it is more probably from Source L. Lu. 7:18-35 takes up the Memoirs again, but another possible Source L piece appears at 7:36-50. Here, because of this insertion, The Pharisaic Charge, "He hath Beelzebub" is omitted, to be inserted from the source in the Central Third,—11:14-23. The final section—8:19-21—again is displaced and put after the first event of the next cycle,—8:1-18.

St. Mark is identical with the Memoirs at the beginning of the cycle—3:13-9a, and again at the end,—3:19b-35. The peculiar fragment "He is beside Himself" is to be considered as from this source. While it has been saved from the gap, it is incomplete and is evidently the conclusion of some more extended narrative.

Deutero-Matthew, bent on placing the Logia to the fore, omitted the Call of the Twelve, but used the catalogue of the Apostles in the later Mission of the Twelve,—10:2-4. He then gave his first large series of Logia,—5:1-8:1, commonly called the Sermon on the Mount. The displaced Memoirs,—8:5-13; 11:2-19; 12:46-50; are then thrown in at his pleasure, with the materials from this source of the other cycles. To the second of these is appended a series of Logia,—11:20-30. At the Pharisaic Charge, "He hath Beelzebub," Deutero-Matthew had the choice of two sources, the Memoirs as seen in our St. Mark, or the Logia as in our St. Luke. He took, as we shall find ever to be his preference, the Logia,—12:22-32. It is then the parallel of Lu. 11:14-23, but the doublet to Mk. 3:22-30. A comparison will bear out this hypothesis. He continued this course with more Logia, 12:33-45. He then closed the cycle with the proper Memoirs section,—12:46-50.

## THE FOURTH CYCLE.

Mk. 4:1-6:6.

Mt. 8:18-34; 9:18-35; 13:1-58.

Lu. 8:1-56.

### FROM THE DAY OF PARABLES TO THE MISSION OF THE TWELVE.

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#### INTRODUCTION.

(*Lu.*) Lu. 8:1-3

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance,

#### I. THE DAY OF PARABLES.

(*Mem*) Mk. 4:1-34

Mt. 13:1-53

Lu. 8:4-18

##### (1) PARABLE OF THE SOWER.

1-25

a. 1-2

And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching,

b. 3-9

(a) 3-4

Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

1-23

1-3a

On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying,

3b-9

3b-4

Behold, the sower went forth to sow; 4 and as he sowed, some seeds fell by the way side, and the birds came and devoured them.

4-18

4

And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

5-8

5

The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.



(b) 5-6

And others fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched, and because it had no root, it withered away.

5-6

And others fell upon rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away.

6

And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.

(c) 7

And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

7

And others fell upon the thorns; and the thorns grew up and choked them:

7

And other fell amidst the thorns; and the thorns grew with it, and choked it.

(d) 8-9

And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. 9 And he said, Who hath ears to hear, let him hear.

8-9

And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears, let him hear.

8

And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

c. 10-2

(a) 10-1

And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:

10-7

10-1

And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.

9-10

9-10a

And his disciples asked him what this parable might be. 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables;

(b) 12

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

13

Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.

10b

that seeing they may not see, and hearing they may not understand.

(c) (Dt. Mt.) 14-5

And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: 15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes,

◆

And hear with their ears,  
And understand with their heart,  
And should turn again.  
And I should heal them.

(d)

(Log)

16-7

Lu. 10: 23-4

But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

d. 13-20

18-23

11-5

(a) 13-5

And he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

18-9

Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.

11-2

Now the parable is this: The seed is the word of God. 12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.

(b) 16-7

And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.

20-1

And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stum-  
bleth.

13

And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.

(c) 18-9

And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

22

And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

14

And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

(d) 20

And those are they that were sown upon the good ground; such as hear the word, and accept it, and

23

And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who

15

And that in the good ground, there are such as in an honest and good heart, having heard the word,

bear fruit, thirtyfold, and sixtyfold and a hundredfold.

verily beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty.

hold it fast, and bring forth fruit with patience.

*e. 21-5*

(*a*) 21

And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?

12

(*Log.*) 5: 15

[Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.]

16-8

16

And no man when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light.

(*Log.*) 11: 33

[No man, when he hath lighted a lamp, putteth it in a cellar, or under the bushel, but on the stand, that they which enter in may see the light.]

(*b*) 22

For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

(*Log.*) 10: 26

[Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.]

17

For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be known and come to light.

(*Log.*) 12: 2

[But there is nothing covered up, that shall not be revealed; and hid, that shall not be known.]

(*c*) 23-4a

If any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear:

18a

Take heed therefore how ye hear:

(*d*) 24b

with what measure ye mete it shall be measured unto you; and more shall be given unto you.

(*Log.*) 7: 2b

[And with what measure ye mete, it shall be measured unto you.]

(*Mem.*) 6: 38b

[For with what measure ye mete it shall be measured to you again.]

(*e*) 25

For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

12

For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, even from him shall be taken away even that which he hath.

(*Log.*) 25: 29

[For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.]

18b

for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

(*Log.*) 19: 26

[I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.]

## (2) PARABLE OF THE SEED GROWING SECRETLY.

26-9

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

## (3) PARABLE OF THE TARES.

(Log.) 24-30

## (4) PARABLE OF THE MUSTARD SEED.

30-2

(Log.) 31-2

And he said, How shall we liken the kingdom of God, or in what parable shall we set it forth? 31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

[Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.]

Lu. 13: 18-9

[He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.]

## (5) PARABLE OF THE LEAVEN.

(Log.) 33

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

Lu. 13: 20-1

And again he said, Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

## CONCLUSION.

33-4

(a) 33-4

And with many such parables spake he the word unto them, as they were able to hear it: 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

■ (b)

(Dt. Mt.)

34-5

34

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:

35

That it might be fulfilled which was spoken through the prophet, saying,  
I will open my mouth in parables;  
I will utter things hidden from the foundation of the world.



## ◆ (6) PARABLE OF THE TARES EXPLAINED.

36 - 43

6

## (7) PARABLE OF THE HIDDEN TREASURE.

44

## (8) PARABLE OF THE PEARL OF GREAT PRICE.

45 - 6

## (9) PARABLE OF THE DRAG NET.

47 - 50

a.

47 - 8

b.

49 - 50

## (10) PARABLE OF THE HOUSEHOLDER.

51 - 2

## CONCLUSION.

53

And it  
came to pass, when Jesus had finished  
these parables, he departed thence.

## 2. THE STILLING OF THE TEMPEST.

(Mem.) Mk. 4:35-41

Mt. 8:18-27

Lu. 8:22-5

a Logia prefixed

18 - 22

(a)

18 - 20 [Lu. 9:57-60]

57 - 8

Now when  
Jesus saw great multitudes about him, he  
gave commandment to depart unto the  
other side. 19 And there came a scribe,  
and said unto to him, Teacher, I will fol-  
low thee whithersoever thou goest. 20 And  
Jesus saith unto him, The foxes have  
holes, and the birds of the heaven have  
nests; but the Son of man hath not where  
to lay his head.

And as they went on the  
way, a certain man said unto him, I will  
follow thee whithersoever thou goest. 58  
And Jesus said unto him, The foxes have  
holes, and the birds of the heaven have  
nests; but the Son of man hath not where  
to lay his head.

(b)

other of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

21-2

And an-

Follow me. But he said, Lord, suffer me first to go and bury my father. 60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

59-60

And he said unto another,

b. 35-6

And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

23

And when he was entered into a boat, his disciples followed him.

22

Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.

c. 37-8

And there ariseth a great storm of wind, and the waves beat into the boat, in-somuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

24-5

And behold, there arose a great tempest in the sea, in-somuch that the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him, saying, Save, Lord: we perish.

23-4a

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish.

d. 39-40

(a) 39

And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

26

26b

Then he arose, and rebuked the winds and the sea; and there was a great calm.

24b-5a

24b

And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

(b) 40

And he said unto them, Why are ye fearful? have ye not yet faith?

26a

And he saith unto them, Why are ye fearful, O ye of little faith?

25a

And he said unto them, Where is your faith?

e 41

And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

27

And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

25b

And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

## 3.

## THE GERASENE DEMONIAK.

(Mem) Mk. 5:1-20

Mt. 8:28-34

Lu. 8:26-39

a. 1-5

(a) 1-3

And they came to the other side of the sea, into the country of the Gerasenes. 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;

(b) 4-5

Because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

b. 6-8

And when he saw Jesus from afar, he ran and worshipped him; 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man.

c. 9-10

And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. 10 And he besought him much that he would not send them away out of the country.

28

28

And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.

26-7, 29b

26-7

And they arrived at the country of the Gerasenes, which is over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs.

29b

For often-times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts.

29

And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?

28-9a

And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he was commanding the unclean spirit to come out from the man.

30-1

And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him. 31 And they entreated him that he would not command them to depart into the abyss.

*d. 11-3*

Now there was there on the mountain side a great herd of swine feeding. 12 And they besought him, saying, Send us into the swine, that we may enter into them. 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.

*e. 14-7*

And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15 And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid. 16 And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine. 17 And they began to beseech him to depart from their borders.

*f. 18-20*

And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

*30-2*

Now there was afar off from them a herd of many swine feeding. 31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea and perished in the waters.

*33-4*

And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

*32-3*

Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. 33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned.

*34-7a*

And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with demons was made whole. 37 And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear:

*37b-9*

and he entered into a boat, and returned. 38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.



#### 4. THE RAISING OF JAIRUS' DAUGHTER AND HEALING OF THE WOMAN WITH THE ISSUE OF BLOOD.

(Mem) Mk. 5: 21 - 43

Mt. 9: 18 - 26

Lu. 8: 40 - 56

## (1) JAIRUS' REQUEST.

21 - 4

18 - 9

40 - 2

a. 21

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

40

And as Jesus returned, the multitude welcomed him; for they were all waiting for him.

b. 22 - 4

18 - 9

41 - 2

And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. 24 And he went with him; and a great multitude followed him, and they thronged him.

While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples.

And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him.

## (2) HEALING OF THE WOMAN.

25 - 34

20 - 2

43 - 8

a. 25 - 9

20 - 1

43 - 4

And a woman, who had an issue of blood twelve years, 26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment. 28 For she said, If I touch but his garments, I shall be made whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be made whole.

And a woman having an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed of any, 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd.

b. 30-4

And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

22

But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour.

45-8

And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee. 46 But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

## (3) RAISING OF THE CHILD.

35-43

a. 35-6

While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further? 36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

23-6

23-5a

And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping

And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, 24 he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. 25 But when

49-56

49-50

While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher. 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole.

51-3

And when he came to the house, he suffered not any man to enter with him, save Peter, and John, and James, and the father of the maiden and her mother. 52 And all were weeping, and bewailing her: but he said,

and wailing greatly. 39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. 40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

the crowd was put forth, he entered in,

Weep not; for she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead.

c. 41 - 2

And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. 42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

25b

and took her by the hand; and the damsel arose.

54 - 6a

But he, taking her by the hand, called, saying, Maiden, arise. 55 And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat. 56 And her parents were amazed:

d. 43

(a) 43

And he charged them much that no man should know this: and he commanded that something should be given her to eat.

26

56b

56b

but he charged them to tell no man what had been done.

(b)

26

And the fame hereof went forth into all that land.

## 5. HEALING OF THE TWO BLIND MEN.

(Dt. Mt.)

Mt. 9: 27 - 31

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. 28 And when he was come into the house, the blind men came to him; and Jesus, saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. 31 But they went forth, and spread abroad his fame in all that land.

## 6. HEALING OF THE DUMB DEMONIAK.

(Dt. Mt.) Mt. 9:32-4

32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon. 33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, By the prince of the demons casteth he out demons.

[Mk. 3:22]

[Mt. 12:24]

[Lu. 11:15]

## 7. THE SECOND NAZARETH VISIT.

(Mem) Mk. 6:1-6a

Mt. 13:54-8

a. 1-2a

And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue:

54a

And coming into his own country he taught them in their synagogue,

b. 2b-3

and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

54b-57a

insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him.

c. 4-6a

And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.

57b-8

But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

## CONCLUSION.

Mk. 6:6b

Mt. 9:35

Mk. 6:6b

And he went round about the villages teaching.

Mt. 9:35

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

[Mt. 4:23]



## NOTES.

This cycle is cut off from the preceding by a general introduction in St. Luke., —8 : 1-3, and by a major event, the Day of Parables, which initiates a new series. It ends with a set conclusion,—Mk. 6:6b = Mt. 9:35.

The basis is the Memoirs. St. Mark agrees with this source throughout. In the original composition of the Memoirs he doubtless drew upon the Logia for the discourse elements of the Day of Parables. This accounts for the treatment of this chief event of the cycle by the other evangelists.

Deutero-Matthew had before him the two sources. He gives the Parable of the Sower from the Memoirs, 13 : 1-9, then at the question of the Twelve,—13 : 10-1, 13, he inserts a verse from the lower context of the Memoirs,—13 : 12, = Mk. 4 : 25 = Lu. 8 : 18. He now inserts his Old Testament quotation,—13 : 14-5, and a logion, 13 : 16-7. He returns to the Memoirs for the interpretation of the parable,—13 : 18-23,—but omits the application,—Mk. 4 : 21-5 = Lu. 8 : 16-8, except the fragment which he has used above at 13 : 12. The Parable of the Seed Growing Secretly,—Mk. 4 : 26-9, is lost in this elision but its place is taken by a substitute from the Logia,—The Parable of the Tares,—13 : 24-30. He then gives the Parable of the Mustard Seed; but from the Logia, 13 : 31-2 = Lu. 13 : 18-9, doublet to Mk. 4 : 30-2, and joins to it the companion Parable of the Leaven, 13 : 33. He then turns strangely to the Memoirs conclusion,—13 : 34 = Mk. 4 : 33-4, to which he adds the quotation as usual, 13 : 35, but does not stop the series. He continues with the interpretation of the Parable of the Tares,—13 : 36-43, and then gives four other parables from the Logia, 13 : 44-52, making his own conclusion at 13 : 53. The whole with its preference for the Logia is a fine illustration of the Deutero-Matthaic method of dove-tailing the sources. The next three sections are from the Memoirs and are fitted in with materials of the preceding three cycles from that source,—8 : 23-7; 28-34, 9 : 18-26. To the first of these is prefixed a Logia fragment, 8 : 18-22; to the last are appended two late narratives, 9 : 27-31, 32-4,—possibly first written by Deutero-Matthew. To these is attached the conclusion of the cycle, 9 : 35, while the final section,—13 : 54-8, follows the Day of Parables. From this point the order of the First Gospel agrees with the other Synoptics to the end of the book.

St. Luke has an editorial introduction to the cycle, 8 : 1-3, and then continues with the memoirs, but cuts the Day of Parables short with the Parable of the Sower,—8 : 4-18. Then occurs the misplaced section,—8 : 19-21, from the preceding cycle. After this the sections are identical with St. Mark,—8 : 22-5, 26-39, 40-56. The Second Nazareth Visit is omitted because of its duplication in the first cycle, 4 : 16-30. The conclusion drops out with this omission.

In this cycle occurs the first set of doublets.

- |                                |             |
|--------------------------------|-------------|
| a. (Mem.) Mk. 4:21             | = Lu. 8:16  |
| (Log.) Mt. 5:15                | = Lu. 11:33 |
| b. (Mem.) Mk. 4:22             | = Lu. 8:17  |
| (Log.) Mt. 10:26               | = Lu. 12:2  |
| c. (Mem.) Mk. 4:24b            |             |
| (Log.) Mt. 7:2b                | = Lu. 6:38b |
| d. (Mem.) Mk. 4:25 = Mt. 13:12 | = Lu. 8:18b |
| (Log.) Mt. 25:29               | = Lu. 19:26 |

## THE FIFTH CYCLE.

Mk. 6:7-56.

Mt. 9:36-11:1, 14:1-36.

Lu. 9:1-17.

### FROM THE MISSION OF THE TWELVE TO THE FINAL BREAK WITH THE PHARISEES.

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#### I. THE MISSION OF THE TWELVE.

(Mem) Mk. 6:7-13

Mt. 9:36-11:1

Lu. 9:1-6, [10:2-12]

a.

(Log) 36-8

(a)

<sup>36</sup>  
But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

(b)

<sup>37-8</sup>  
Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

<sup>10:2</sup>  
And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.★

b. 7

10:1

1-2

And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal the sick.

c. 8-11

(Log.) 5-16

(Mem) 3-5

(a)

<sup>5-6</sup>  
These twelve Jesus sent forth, and charged them, saying, Go not into any way

of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel.

(b)

7-8

And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

10:9

and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

(c)

(Mem.) 8-9

and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; 9 but to go shod with sandals: and, said he, put not on two coats.

(Log.) 9-10

[Get you no gold, nor silver, nor brass in your purses; 10 no wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food.]

(Mem.) 3

And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.

(Log.) 10-4

[Carry no purse, no wallet, no shoes; and salute no man on the way.]

(d) 10

And he said unto them, Whosoever ye enter into a house, there abide till ye depart thence.

(Log.)

11

[And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.]

4

And into whatsoever house ye enter, there abide, and thence depart.

(e)

(Log.) 12-3

And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

10:5-6

And into whatsoever house ye shall enter, first say, Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

(f)

10:7-8

And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

(g) (Mem.) 11 (Log.) 14

And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

[And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.]

(Mem.) 5 (Log.) 10: 10 - 1a

And as [But into many as re- whatsoever ceive you not, city ye shall when ye de- enter, and part from that they receive city, shake off you not, go the dust from out into the your feet for streets there- a testimony of and say, 11 against them. Even the dust from your city, that cleaveth to our feet, we wipe off against you:]

(h)

(Log.) 10: 11b

nevertheless know this, that the kingdom of God is come nigh.

(i) (Log.) 15

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

10: 12

(j)

16

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

10: 3

Go your ways; behold, I send you forth as lambs in the midst of wolves.

d. 12-3

And they went out, and preached that men should repent. 13 And they cast out many demons, and anointed with oil many that were sick, and healed them.

6

And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Logia attached

(Log) Mt. 10:17-42

## WARNINGS AND ENCOURAGEMENTS.

## (1) BEFORE COUNCILS.

[13:9]

17-8

[21:12-3]

## (2) WHAT TO SPEAK.

[13:11]

19-20

12:11-2

◎

## (3) BROTHER SHALL DELIVER BROTHER.

21-3

(a) [13:12]

21

[21:16]

(b) [13:13a]

22a

[Mt. 24:9b]

[21:17]

(c) [13:13b]

22b

[Mt. 24:13]

[21:19]

(d)

23

## (4) DISCIPLE NOT ABOVE TEACHER.

24-5

(a)

24-5a

[6:40]

(b)

25b

## (5) NOTHING COVERED THAT SHALL NOT BE REVEALED.

26-7

12:2-3

(a) [4:22]

26

2

[8:17]

(b)

27

3

## (6) FEAR NOT THEM THAT KILL THE BODY.

28

12:4-5

## (7) TWO SPARROWS SOLD FOR A FARTHING.

29-31

12:6-7

(a)

29

6

(b)

30

7a

[21:18]

(c)

31

7b

## (8) EVERY ONE WHO SHALL CONFESS.

[8:38]

32-3

12:8-9

[9:26]

## (9) I CAME NOT TO SEND PEACE.

34-6

12:49-53

(a)

49-50

(b)

34

51

(c)

52

○

(d)

35

53

(e)

36



## (10) HE THAT LOVETH FATHER OR MOTHER MORE THAN ME.

37

14: 26

## (11) HE THAT DOTH NOT TAKE HIS CROSS.

[8: 34]

38

[16: 24]

14: 27

[9: 23]

## (12) HE THAT FINDETH HIS LIFE.

[8: 35]

39

[16: 25]

17: 33

[9: 24]

## (13) HE THAT RECEIVETH YOU RECEIVETH ME.

40 - 2

(a) [9: 37]

40

[18: 5]

10: 16

[9: 48]

(b)

41

(c)

[9: 41]

42

## CONCLUSION.

(Dt. Mt.) 11: 1

And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

## 2. HEROD'S OPINION OF JESUS.

(Mem) Mk. 6: 14 - 6

Mt. 14: 1 - 2

Lu. 9: 7 - 9

a 14

And king Herod heard thereof; for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him.

1 - 2

At that season Herod the tetrarch heard the report concerning Jesus, 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

7

Now Herod the tetrarch heard of all that was done; and he was much perplexed, because that it was said by some, that John was risen from the dead:

b 15 - 6

But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets. 16 But Herod, when he heard thereof, said, John, whom I beheaded, he is risen.

8 - 9

and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. 9 And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

## 3. THE DEATH OF JOHN THE BAPTIST—AN EPISODE.

(Mem) Mk. 6: 17-29

Mt. 14: 3-12

[Lu. 3: 19-20]

a. 17-8

For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. 18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.

3-4

For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her.

b. 19-20

And Herodias set herself against him, and desired to kill him; and she could not; 20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

5

And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

c. 21-3

And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; 22 and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

6-7

But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she should ask.

d. 24-6

And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist. 26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.

8-9

And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist. 9 And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given;

e. 27-8

And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, 28 and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.

10-11

and he sent and beheaded John in the prison. 11 And his head was brought on a platter, and given to the damsel: and she brought it to her mother.

f. 29

And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

12

And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

## 4. THE FEEDING OF THE FIVE THOUSAND.

(Mem) Mk. 6: 30-46 Mt. 14: 13-23 Lu. 9: 10-7 [Jo. 6: 1-17]

a. 30-2

13a

10

(a) 30

And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

10a

And the apostles, when they were returned, declared unto him what things they had done.

(b) 31

And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

(c) 32

And they went away in the boat to a desert place apart.

13a

Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart:

10b

And he took them, and withdrew apart to a city called Bethsaida.

[After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.]

b. 33-4

13b-4

11

2-4

(a) 33-4

And the people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, be-

13b-4

and when the multitudes heard thereof, they followed him on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

11

But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured.

2-3

[And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the mountain, and there he sat with his disciples.]

[9: 36]

cause they were as sheep not having a shepherd; and he began to teach them many things.

(b)

<sup>4</sup>  
Now the passover, the feast of the Jews, was at hand.

c. 35-8

15-8

12-3

5-9

(a) 35-6

And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent; 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

15

And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

12

And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place.

(b) 37a

But he answered and said unto them, Give ye them to eat.

16

But Jesus said unto them, They have no need to go away; give ye them to eat.

13a

But he said unto them, Give ye them to eat.

5-6

[Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? 6 And this he said to prove him; for he himself knew what he would do.]

(c) 37b

And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat?

7

[Philip answered him, Two hundred shillings worth of bread is not sufficient for them, that every one may take a little.]

(d) 38

And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

17-8

And they say unto him, We have here but five loaves, and two fishes. 18 And he said, Bring them hither to me.

13b

And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.

8-9

[One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, who hath five barley loaves, and two fishes; but what are these among so many?]

d. 39-44

(a) 39-40

And he commanded them that all should sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties.

19-21

19a

And he commanded the multitudes to sit down on the grass;

14-7

14b-5

And he said unto his disciples, Make them sit down in companies, about fifty each. 15 and they did so, and made them all sit down.

10-3

10a

[Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down.]

(b) 41

And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

19b

and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

16

And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.

11

[Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.]

(c) 42-3

And they all ate, and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes.

20

And they all ate, and were filled; and they took up that which remained over of the broken pieces, twelve baskets full.

17

And they ate, and were all filled; and there was taken up that which remained over to them of broken pieces, twelve baskets.

12-3

[And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.]



(d) 44  
And they that ate  
the loaves were five  
thousand men.

21  
And they that did  
eat were about five  
thousand men, be-  
sides women and  
children.

14a  
For they were  
about five thousand  
men.

16b  
in number about five  
thousand.

c.

14  
When therefore  
the people saw the  
sign which he did,  
they said, This is of  
a truth the prophet  
that cometh into the  
world.

f. 45-6

22-3

(a) 45  
And straightway  
he constrained his  
disciples to enter in-  
to the boat, and to  
go before him unto  
the other side to  
Bethsaida, while he  
himself sendeth the  
multitude away.

22  
And straightway  
he constrained the  
disciples to enter in-  
to the boat, and to  
go before him unto  
the other side, till he  
should send the mul-  
titudes away.

15-7a

16-7a  
[And when even-  
ing came, his disci-  
ples went down unto  
the sea; 17 and  
they entered into a  
boat, and were go-  
ing over the sea un-  
to Capernaum.]

(b) 46  
And after he had  
taken leave of them,  
he departed into the  
mountain to pray.

23  
And after he had  
sent the multitudes  
away, he went up  
into the mountain  
apart to pray: and  
when even was  
come, he was there  
alone.

15  
[Jesus therefore  
perceiving that they  
were about to come  
and take him by  
force, to make him  
king, withdrew  
again into the moun-  
tain himself alone.]

## 5. THE WALKING ON THE WATER.

(Mem) Mk. 6:47-52

Mt. 14:24-33

Jo. 6:17b-21

a. 47-50

24-7

17b-20

(a) 47-8a  
And when even was come,  
the boat was in the midst of  
the sea, and he alone on the  
land. 48 And seeing them  
distressed in rowing, for the  
wind was contrary unto  
them,

24  
But the boat was now in  
the midst of the sea, dis-  
tressed by the waves; for  
the wind was contrary.

17b-8  
And it was now dark,  
and Jesus had not yet come  
to them. 18 And the sea  
was rising by reason of a  
great wind that blew.

(b) 48b-50  
about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: 49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; 50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.

25-7  
And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

19-20  
When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. 20 But he saith unto them, It is I; be not afraid.

b.

(Dt. Mt.) 28-31

And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. 30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?

c. 51-2

32-3

21

(a) 51a  
And he went up unto them into the boat; and the wind ceased:

32  
And when they were gone up into the boat, the wind ceased.

21  
They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

(b) 51b-2  
and they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened.

(c)

33  
And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

## 6. DISCOURSE: "I AM THE BREAD OF LIFE.

Jo. 6: 22-71

## CONCLUSION.

(Mem) Mk. 6: 53 - 6

Mt. 14: 34 - 6

(a) 53 - 5

34 - 5

And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. 54 And when they were come out of the boat, straightway the people knew him, 55 and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick;

(b) 56a

And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market places;

(c) 56b

and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

36

and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

## NOTES.

This cycle opens with a major event which marks a new departure in the ministry—the Mission of the Twelve—Mk. 6: 7-13, Mt. 9: 36-11: 1, Lu. 9: 1-6. It is concluded with the usual summary,—Mk. 6: 53-6, Mt. 14: 34-6.

The Memoirs furnishes the basis for St. Mark,

St. Matthew shows two parts,—9: 36-11: 1 and 14: 1-36,—the former of which is based on the Logia and the latter on the Memoirs. St. Matthew, therefore, presents the only problem for our solution. Into a body of Logia,—9: 36-8, 10: 5-42, the compiler has inserted narrative fragments, 10: 1—the Mission of the Twelve, and 10: 2-4—the Catalogue of the Apostles. In all other portions of the first part he follows his favorite source, adding his own conclusion, 11: 1. This body of discourse material finds its parallel in Luke's Central Third and has many doublets in the later Memoirs sections. In the second part,—14: 1-36, Deutero-Matthew has followed the Memoirs with considerable abbreviation. At 14: 28-31 he inserts his own peculiar fragment.

St. Luke omits the Memoirs section—Mk. 6: 17-29, Mt. 14: 3-12, which he had summarized in his account of John the Baptist, Lu. 3: 19-20. After the Feeding of the Five Thousand,—9: 10-7, begins his great gap which runs throughout the next cycle.

Two incidents of this cycle are given in the Fourth Gospel—the Feeding of the Five Thousand—Jo. 6: 1-17a, and the Walking on the Water,—Jo. 6: 17b-21. The Johannine writer doubtless knew the Synoptic Gospels in their present forms but did not use the method of copying and gave his account in his own terms. He follows with a third incident—the Discourse, "I am the Bread of Life," Jo. 6: 22-71. These three are the only events of the Ministry proper given in the Fourth Gospel.

Here we find the second group of doublets.

a. (Mem.)	Mk. 6: 8-9=	Lu. 9: 3
(Log)	Mt. 10: 9-10=	Lu. 10: 4
b. (Mem.)	Mk. 6: 11 =	Lu. 9: 5
(Log)	Mt. 10: 14 =	Lu. 10: 10-1

## THE SIXTH CYCLE.

Mk. 7: 1-8: 26.

Mt. 15: 1-16: 12.

### FROM THE FINAL BREAK WITH THE PHARISEES TO THE CONFESSION OF PETER.

#### I. CONTROVERSY ON CEREMONIAL CLEANLINESS.

(Mem) Mk. 7: 1-23

Mt. 15: 1-20

a. 1-5

1-2

(a) 1

1

And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,

Then there come to Jesus from Jerusalem Pharisees and scribes, saying,

(b) 2

and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.

(c) 3-4

(For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; 4 and when they come from the marketplace, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.)

(d) 5

And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

2

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

b. 6-7

7-9

⊙ And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

Ye hypocrites, well did Isaiah prophesy of you, saying,

This people honoreth me with their lips,

8 This people honoreth me with their lips; But their heart is far from me.

But their heart is far from me.

9 But in vain do they worship me,

7 But in vain do they worship me,

Teaching as their doctrines the precepts of men.

Teaching as their doctrines the precepts of men.

c. 8-13

Ye leave the commandment of God, and hold fast the tradition of men. 9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep ★your tradition. 10 For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: 11 but ye say, If a man shall say to his father or his mother, ●That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; 12 ye no longer suffer him to do aught for his father or his mother; 13 making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

d. 14-5

And he called to him the multitude again, and said unto them, Hear me all of you, and understand: 15 there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.

e

(a)

(b)

f. 17-23

(a) 17-9a

And when he was entered into the house from the multitude, his disciples asked of him the parable. 18 And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; 19 because it goeth not into his heart, but into his belly, and goeth out into the draught?

3-6

And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? 4 For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; 6 he shall not honor his father. And ye have made void the word of God because of your tradition.

10-1

And he called to him the multitude, and said unto them, Hear, and understand: 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

12-4

12-3

Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? 13 But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up.

14

Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.

[Lu. 6:39]

15-20

15-7

And Peter answered and said unto him, Declare unto us the parable. 16 And he said, Are ye also even yet without understanding? 17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?



(b) 19b

This he said, making all meats clean.

(c) 20-3

And he said, That which proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, 22 covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: 23 all these evil things proceed from within, and defile the man.

18-20

But the things which proceed out of the mouth come forth out of the heart; and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: 20 these are the things which defile the man; but to eat with unwashed hands defileth not the man.

## 2. HEALING OF THE SYRO-PHOENICIAN WOMAN'S DAUGHTER.

(Mem) Mk. 7:24-30

Mt. 15:21-8

a. 24-6

And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the demon out of her daughter.

21-2

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.

b.

23-5

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me.

c. 27-30

And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way;

26-8

And he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27 But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman

the demon is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out. great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

### 3. HEALING OF THE DEAF STAMMERER.

(Mem) Mk. 7: 31 - 7

Mt. 15: 29 - 31

a. 31

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

29

And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

b. 32 - 5

(a) 32 - 5

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

30

[9: 32 - 4]

(b)

30

And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:

c. 36

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

d. 37

(a) 37

And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

31

(b)

31

Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

## 4. FEEDING OF THE FOUR THOUSAND.

Mk. 8: 1-10

Mt. 15: 32-9

a. 1-5

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? 5 And he asked them, How many loaves have ye? And they said, Seven.

32-4

And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? 34 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes.

b. 6-7

And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.

35-6

And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.

c. 8-9

And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand: and he sent them away.

37-9a

And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, besides women and children. 39 And he sent away the multitudes,

d. 10

And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

39b

and entered into the boat, and came into the borders of Magadan.

## 5. PHARISEES SEEKING A SIGN.

(Mem) Mk. 8: 11-21

Mt. 16: 1-12

## (1) SCENE I.

11-3

1-4

12: 38

11: 29a

## a. 11

I

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him.

And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven. [Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.]

And when the multitudes<sup>Ⓢ</sup> were gathering together unto him,

## b.

(Log)

2-3

12: 54-6

But he answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red. 3 And in the morning, It will be foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times.

And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?

## c. 12

4a

## (a) 12

And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.

## (b)

4a

12-39

11: 29b

An evil and adulterous generation said unto them, An evil sign; and there shall no sign be given unto it, but the sign of Jonah. [But he answered and said unto them, An evil sign; and there shall no sign be given to it but the sign of Jonah the prophet:]

he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.

d. 13

And he left them, and again entering into the boat departed to the other side.

4b

And he left them, and departed.

## (2) SCENE II

14-21

5-12

11: 53-12: 1

a. 14-5

5-6

(a)

(Lu.) 53-12: 1a

[And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth. 12: 1 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another,]

(b) 14

And they forgot to take bread; and they had not in the boat with them more than one loaf.

5

And the disciples came to the other side and forgot to take bread.

(c) 15

And he charged them saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

6

And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

(Log.) 1b

he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

b. 16-21

7-12

(a) 16-7

7-8

And they reasoned one with another, saying, We have no bread. 17 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?

And they reasoned among themselves, saying, We took no bread. 8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread?

(b) 18-20

9-10

○ Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven.

Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up?



(c.) 21  
And he said unto them, Do ye not yet understand?

11  
How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.

(d)

12  
Then understood they that he bade them not beware of the leaven of bread, but of the teachings of the Pharisees and Sadducees.

## 6. HEALING OF THE BLIND MAN NEAR BETHSAIDA.

(Mem) Mk. 8: 22 - 6

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold them as trees, walking. 25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

[9: 27 - 31]

[Jo, 9: 1 - 7]

## NOTES.

The Sixth Cycle begins with a decisive event which determines its entire course,—viz. the Foreign Journeys of Jesus. It has no distinctive ending but breaks off for a new turn of events. The Memoirs furnishes the basis.

St. Mark is identical with this source, except at 7:3-4 and 19b, where we may have glosses from a later copyist.

Deutero-Matthew follows this source but inserts fragments of Logia at 15:12-4 and 16:2-3. He adds a note at 15:23-5 and at 16:12. He generalizes the narrative of the Healing of the Deaf Stammerer,—Mk. 7:31-7, Mt. 15:29-31. Possibly this was because he had a similar incident at 9:32-4. He omits the Healing of the Blind Man near Bethsaida,—Mk. 8:22-6, probably for the same reason. See 9:27-31.

The entire cycle is omitted in St. Luke.

The cycle shows two examples of doublets:

- |    |        |             |   |              |             |
|----|--------|-------------|---|--------------|-------------|
| a. | (Mem.) | Mk. 8: 11-2 | = | Mt. 16:1, 4a |             |
|    |        | (Log)       |   | Mt. 12:38-9  | = Lu. 11:29 |
| b. | (Mem.) | Mk. 8:15    | = | Mt. 16:6     |             |
|    |        | (Log)       |   |              | = Lu. 12:1b |

## THE SEVENTH CYCLE

**Mk. 8: 27 - 10: 1.**

**Mt. 16: 13 - 19: 2.**

**Lu. 9: 18 - 50.**

FROM THE CONFESSION OF PETER TO THE FINAL DEPART-  
URE FROM GALILEE.

### I. THE CONFESSION OF PETER.

**(Mem.) Mk. 8: 27 - 30**

**Mt. 16: 13 - 20**

**Lu. 9: 18 - 21**

**a. 27 - 8**

And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

**13 - 4**

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

**18 - 9**

And it came to pass, as he was praying apart, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? 19 And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again.

**b. 29**

And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ,

**15 - 6**

He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

**20**

And he said unto them, But who say ye that I am? ♦ And Peter answering said, The Christ of God.

**c.**

**(Log.) 17 - 9**

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind to earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

★

[18: 18]

**d. 30**

And he charged them that they should tell no man of him.

**20**

Then charged he the disciples that they should tell no man that he was the Christ.

**21**

But he charged them, and commanded them to tell this to no man;

2. FIRST ANTICIPATION OF DEATH.

(Mem) Mk. 8:31-9:1

Mt. 16:21-8

Lu. 9:22-7

a. 31

And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

21

From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22

saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.

b. 32-3

And he spake the saying openly. And Peter took him, and began to rebuke him, 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

22-3

And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

c. 34

And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

24 (Log) 10:38

Then said [And he Jesus unto his that doth not disciples, If take his cross any man and follow would come after me, is after me, let not worthy of him deny me.] himself, and take up his cross, and follow me.

23

And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

d. 35

For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

25 (Log.) 10:39

For whosoever [He that would findeth his life shall lose it; and he and whosoever that loseth his life shall lose life for my sake, shall find it.] shall find it.

24 (Log.) 17:33

For whosoever [Whosoever would seek to save his life shall lose it; but whosoever shall lose his life for my sake, shall save it.] shall preserve it.] same shall save it.

e. 36-7

For what doth it profit a man, to gain the whole world, and forfeit his life? 37 For what should a man give in exchange for his life?

26

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

25

For what is a man profited, if he gain the whole world, and lose or forfeit his own self?

f. 38

(a) 38

For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

27

27a (Log.) 10:33  
For the Son [But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.]

26

26 (Log.) 12:9

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. But he that denieth me in the presence of men shall be denied in the presence of the angels of God.

(b.)

(Dt. Mt.) 27b

and then shall he render unto every man according to his deeds.

g. 9:1

And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power.

28

Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

27

But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

3.

## THE TRANSFIGURATION.

(Mem.) Mk. 9:2-13

Mt. 17:1-13

Lu. 9:28-36

a. 2-3

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; 3 and his garments became glistening, exceeding white, so as no fuller on earth can whiten them.

1-2

And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light

28-9

And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

b. 4

(a) 4

And there appeared unto them Elijah with Moses; and they were talking with Jesus.

3

3 And behold, there appeared unto them Moses and Elijah talking with him.

30-2

30

And behold, there talked with him two men, who were Moses and Elijah;

(b)

(Lu.) 31-2

who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

c. 5-6

And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid.

4

And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

33

And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

d. 7-8

(a) 7

And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son; hear ye him.

5-8

While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.

34-6a

34-5

And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

(b)

(Dt. Mt.)

6-7

And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid.

(c) 8

8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

8

And lifting up their eyes, they saw no one, save Jesus only.

36a

And when the voice came, Jesus was found alone.

e. 9-10

(a) 9

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.

9

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

36b

36b

And they held their peace, and told no man in those days any of the things which they had seen.



(b) 10

And they kept the saying, questioning among themselves what the rising again from the dead should mean.

f. 11-3

(a) 11-2a

And they asked him, saying, How is it that the scribes say that Elijah must first come? 12 And he said unto them, Elijah indeed cometh first, and restoreth all things:

(b) 12b

And how is it written of the Son of man, that he should suffer many things and be set at nought?

(c) 13

But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.

(d)

(Dt. Mt.)

10-3

10-1

And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things:

12b

Even so shall the Son of man also suffer of them.

12a

but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would.

13

Then understood the disciples that he spake unto them of John the Baptist.

## 4. HEALING OF THE DEMONIAK BOY.

(Mem) Mk. 9: 14-29

Mt. 17: 14-20

Lu. 9: 37-43a

a. 14-9

14-7

37-41

(a) 14-6

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them?

14a

And when they were come to the multitude,

37

And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.

(b) 17-8

And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; 18 and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

(c) 19

And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

b. 20-4

(a) 20

And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

(b) 21-4

And he asked his father, how long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. 24 Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

c. 25-7

(a) 25-7

And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto

14b-6

there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him.

17

And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

38-40

And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child: 39 and behold, a spirit taketh him and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought they disciples to cast it out; and they could not.

41

And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

42a

42a

And as he was yet a coming, the demon dashed him down, and tare him grievously.

42b-3a

42b

But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

18

18

And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.

him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. 26 And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up; and he arose.

(b)

43a  
And they were all astonished at the majesty of God.

d. 28-9

19-20

28

And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out?

19

Then came the disciples to Jesus apart, and said, Why could not we cast it out?

(b) 29

And he said unto them, This kind can come out by nothing, save by prayer.

(c)

Log.

20

And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

17:6

And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.

[11: 22-3]

[21: 21]

## 5. SECOND ANTICIPATION OF THE DEATH.

(Mem) Mk. 9: 30-2

Mt. 17: 22-3

Lu. 9: 43b-5

(a) 30

And they went forth from thence, and passed through Galilee; and he would not that any man should know it.

22

And while they abode in Galilee,

(b)

43<sup>b</sup>

But while all were mar-  
velling at all the things  
which he did,

(c) 31<sup>r</sup>

For he taught his disci-  
ples, and said unto them,  
The Son of man is deliv-  
ered up into the hands of  
men, and they shall kill  
him; and when he is killed,  
after three days he shall  
rise again.

22b - 3a

Jesus said unto them, The  
Son of man shall be deliv-  
ered up into the hands of  
men; 23 and they shall kill  
him, and the third day he  
shall be raised up.

43c-4

he said unto his disciples,  
44 Let these words sink in-  
to your ears: for the Son of  
man shall be delivered up  
into the hands of men.

(d) 32

But they understood not  
the saying, and were afraid  
to ask him.

45

But they understood not  
this saying, and it was con-  
cealed from them, that they  
should not perceive it; and  
they were afraid to ask him  
about this saying.

(e)

(Dt. Mt.)

23<sup>b</sup>

And they were exceeding  
sorry.

## 6. THE TEMPLE TAX.

(Dt. Mt.) Mt. 17: 24 - 7

24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

## 7. THE DISPUTE ABOUT PRECEDENCE.

(Mem.) Mk. 9: 33 - 50

Mt. 18: 1 - 35

Lu. 9: 46 - 50

a. 33 - 4

1

(a) 33 - 4

And they came to Caper-  
naum: and when he was in  
the house he asked them,  
What were ye reasoning on  
the way? 34 But they held  
their peace: for they had  
disputed one with another  
on the way, who was the  
greatest.

46

46

And there arose a reason-  
ing among them, which of  
them was the greatest.

(b)

(Dt. Mt.)

1

In that hour came the  
disciples unto Jesus, saying,  
Who then is greatest in the  
kingdom of heaven?

b. 35

And he sat down, and  
called the twelve; and he  
saith unto them, If any man  
would be first, he shall be  
last of all, and servant of  
all.

[10: 43 - 4]

[23: 11]

[20: 26 - 7]

[22: 26]

c. 36 - 7

2 - 5

47 - 8a

(a) 36a

And he took a little child,  
and set him in the midst of  
them:

2

And he called to him a  
little child, and set him in  
the midst of them,

47

But when Jesus saw the  
reasoning of their heart, he  
took a little child, and set  
him by his side.

(b)

(Log.) 3 - 4

and said, Verily I say unto you,  
Except ye turn, and become as little child-  
ren, ye shall in no wise enter into the  
kingdom of heaven. 4 Whosoever there-  
fore shall humble himself as this little  
child, the same is the greatest in the king-  
dom of heaven.

[23: 12]

[14: 11; 18: 14]

(c) 36b - 7

and taking him in his arms,  
he said unto them, 37 Who-  
soever shall receive one of  
such little children in my  
name, receiveth me: and  
whosoever receiveth me, re-  
ceiveth not me, but him that  
sent me.

5

And whoso shall receive  
one such little child in my  
name receiveth me:

[10 - 40]

48a

and said unto them,  
Whosoever shall receive  
this little child in my name  
receiveth me: and whoso-  
ever shall receive me re-  
ceiveth him that sent me:

d. 38 - 40

49 - 50

(a) 38 - 9a

John said unto him,  
Teacher, we saw one casting  
out demons in thy name;  
and we forbade him, be-  
cause he followed not us. 39  
But Jesus said, Forbid him  
not:

49 - 50a

And John answered and  
said, Master, we saw one  
casting out demons in thy  
name; and we forbade him,  
because he followeth not  
with us. 50 But Jesus said  
unto him, Forbid him not:

(b) 39b

for there is no man who  
shall do a mighty work in  
my name, and be able quick-  
ly to speak evil of me.



(c) 40

For he that is not against  
us is for us.

50b

for he that is not against  
you is for you.

e. 41

(Log.)

For whosoever shall give  
you a cup of water to drink,  
because ye are Christ's, ver-  
ily I say unto you, he shall  
in no wise lose his reward.

10: 42

[And whosoever shall give  
to drink unto one of these  
little ones a cup of cold  
water only, in the name of  
a disciple, verily I say unto  
you he shall in no wise lose  
his reward.]

f. 42

(a) 42

And whosoever shall  
cause one of these little  
ones that believe on me to  
stumble, it were better for  
him if a great millstone  
were hanged about his neck,  
and he were cast into the  
sea.

6-7

6

(Log.)

but whoso shall cause one  
of these little ones that be-  
lieve on me to stumble, it is  
profitable for him that a  
great millstone should be  
hanged about his neck, and  
that he should be sunk in  
the depth of the sea.

17: 2

It were well for him if a  
millstone were hanged about  
his neck, and he were  
thrown into the sea, rather  
than that he should cause  
one of these little ones to  
stumble.

(b)

(Log.)

7

Woe unto the world be-  
cause of occasions of stum-  
bling! for it must needs be  
that the occasions come; but  
woe to that man through  
whom the occasion cometh!

17: 1

And he said unto his  
disciples, It is impossible but  
that occasions of stumbling  
should come; but woe unto  
him, through whom they  
come!

g. 43-8

(a) 43

And if thy hand cause  
thee to stumble, cut it off:  
it is good for thee to enter  
into life maimed, rather  
than having thy two hands  
to go into hell, into the un-  
quenchable fire.

8-9

8

(Log.) 5: 30

And if thy [And if thy  
hand or thy right hand  
foot causeth causeth thee  
thee to stum- to stumble,  
ble, cut it off, cut it off, and  
and cast it cast it from  
from thee: it thee: for it is  
is good for profitable for  
thee to enter thee that one  
into life of thy mem-  
maimed or bers should  
halt, rather perish, and  
than having not thy whole  
two hands or body go into  
two feet to be hell.]  
cast into the  
eternal fire.

(b) 45

And if thy foot cause thee  
to stumble, cut it off: it is  
good for thee to enter into  
life halt, rather than having  
thy two feet to be cast into  
hell.

(c) 47

And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell;

9 (Log.) 5:29

And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: and it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

[And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.]

(d) 48

○ where their worm dieth not, and the fire is not quenched.

h. 49 - 50

(a) 49

◆ For every one shall be salted with fire.

(b) 50a

(Log.)

Salt is good: but if the salt have lost its saltness, wherewith will ye season it?

5:13

[Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.]

14:34-5a

[Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: men cast it out.]

(c) 50 b

Have salt in yourselves, and be at peace one with another.

Logia attached

(Log) Mt. 18:10-35

(1) ON CARE OF THE HUMBLE

10-4

a

10

b

12-4

Parable of the Lost Sheep.

15:4-7

(2) ON COMMUNITY LIFE

15-20

a

15-7

"If thy Brother Sin"

○ Isa. 66:24

◆ Lev. 2:13

O	(a)	15	17:3
	(b)	16	
	(c)	17	

b 18 [16:19] "What Things soever Ye Shall Bind." ★

c 19-20 "If Two of You Shall Agree."

## (3) ON FORGIVENESS

21-35

a 21-2 17-4

b 23-35 Parable of the Unforgiving Servant.

## CONCLUSION.

(Mem.) Mk. 10:1 Mt. 19:1-2

And he arose from thence and cometh into the borders of Judæa and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan; 2 and great multitudes followed him; and he healed them there.

## NOTES.

The Seventh cycle begins with a major event,—the Confession of Peter, which sets the problem for a new development in the Life of Christ. It concludes with a summary,—Mk. 10:1=Mt. 19:1-2, which brings to a close the Ministry proper.

The basis is the Memoirs. St. Mark is identical with this source.

Deutero-Matthew follows the Memoirs, but adds fragments of Logia at 16:17-9, 17:20, 18:3-4, 7. He also attaches a body of Logia to the Dispute about Precedence,—18:10-35. He makes editorial nexuses at 16:27b, 17:6-7, 13, 23b; 18:1. He abridges the Memoirs source wherever possible and adds his own peculiar narrative at 17:24-7.

Luke follows the Memoirs with even more abridgement. His editorial touches are seen at 9:31-2, 43. Otherwise his narrative is practically identical with St. Mark.

The cycle shows two groups of doublets.

## (1) In the First Anticipation of the Death.

a. (Mem.)	Mk. 8:34-5	=	Mt. 16:24-5	=	Lu. 9:23-4
	(Log.)		10:38-9	=	14:27; 17:33
b. (Mem.)	8:38	=	16:27a	=	9:26
	(Log.)		10:33	=	12:9

## (2) In the Dispute about Precedence.

a. (Mem.)	Mk. 9:42	=	Mt. 18:6		Lu. 17:2
	(Log.)				
b. (Mem.)	9:43-7	=	18:8-9		
	(Log.)		5:29-30		
c. (Mem.)	9:50a				
	(Log.)		5:13	=	14:34-5a

## AN APPENDIX.

### LUKE'S CENTRAL THIRD

Lu. 9: 51 - 18: 14.

#### (1) INHOSPITALITY OF A SAMARITAN VILLAGE

(L.) 9: 51-6

And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: 52 and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he were going to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? 55 But he turned, and rebuked them. 56 And they went to another village.

#### (2) THE DISCIPLES' FINAL CHOICE

(Log.) 9: 57-62	=	Mt. 8: 19-22
a. 57-8		19-20
b. 59-60		21-22
c. 61-2		

#### (3) THE MISSION OF THE SEVENTY

(Lu.) 10: 1

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

#### (4) THE CHARGE TO THE DISCIPLES

(Log.) 10: 2-12	=	Mt. 9: 37-8; 10: 7-16	◆
a 2		9: 37-8	
b 3		10: 16	
c 4-6		9-13	
d 7-8			
e 9		7-8	
f 10-2		14-5	

(5) WOES UPON THE GALILEAN TOWNS

(Log.) 10:13-5 = Mt. 11:21-3

(6) THE RECEPTION OF A DISCIPLE

(Log.) 10:16 ==Mt. 10:40 (Mk. 9:37 =Mt. 18:5=Lu. 9:48) ◆

(7) RETURN OF THE SEVENTY

(Log.) 10:17-20

a. (Lu.) 17

b. 18-20

(Mk. 6:30 =Lu. 9:10)

★

(8) JOY OVER THE DISCIPLES

(Log.) 10:21-2 =Mt. 11:25-7

(9) BEATTITUDE ON SEEING

(Log.) 10:23-4 =Mt. 13:16-7

◆ (10) THE SUMMARY OF THE LAW

(Log.) 10:25-8

(Mk. 12:28-31 =Mt. 22:34-40)

(11) PARABLE OF THE GOOD SAMARITAN

(Log.) 10:29-37

(12) VISIT TO MARTHA AND MARY

(L) 10:38:42

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

(13) THE LORD'S PRAYER

11:1-4 =Mt. 6:9-13

a. (Lu.) 1

b. (Log.) 2-4

9-13

(14) PARABLE OF THE IMPORTUNATE FRIEND

(Log.) 11:5-8

(15) ASSURANCE IN PRAYER

(Log.) 11:9-13 =Mt. 7:7-11

◆ Deut. 6:5; Lev. 19:18; 18:5

Jo. 5:33; 15:23 ◆  
Jo. 12:31; Mk. 16:17-8 ★  
Jo. 11:1 ●



## (16) THE PHARISAIC CHARGE, "HE HATH BEELZEBUB"

(Log.)	11: 14-23	=Mt. 12: 22-30	(Mk. 3: 22-7)
a.	14	22-3	
b.	15-6	24	22
c.	17-20	25-8	23-6
d.	21-2	29	27
e.	23	30	(Mk. 9: 40 =Lu. 9: 50b)

## (17) PARABLE OF THE UNCLEAN SPIRIT

(Log.) 11: 24-6 =Mt. 12: 43-5

## (18) BEATITUDE ON THEM THAT HEAR THE WORD OF GOD

(Log.) 11: 27-8

## (19) ON SEEKING A SIGN

(Log.)	11: 29-32	=Mt. 12: 38-42	
● a	29-30	38-40	
(a)	29	38-9	(Mk. 8: 11-2=Mt. 16: 1, 4a)
(b)	30	40	
⊙ b	31	42	
★ c	32	41	

## (20) PARABLE OF THE LAMP

(Log.) 11: 33 =Mt. 5: 15 (Mk. 4: 21 =Lu. 8: 16)

## (21) PARABLE OF THE SINGLE EYE

(Log.) 11: 34-6 =Mt. 6: 22-3  
 (a) 34-5 22-3  
 (b) 36

## (22) INVECTIVE AGAINST THE PHARISEES

(Log.) 11: 37-52 =Mt. 23: 4, 6-7, 13, 23, 25-7, 29-31, 34-6  
 a. (Lu.) 37-8  
 b. 39-41 25-6  
 (a) 39  
 (b) 40 25  
 (c) 41 26

● Jon. 3: 4  
 ⊙ I. Ki. 10: 1-10  
 ★ Jon. 3: 5

●	c.	42	23	
	d.	43	6-7	(Mk. 12: 38-9 = Lu. 20: 46)
	e.	44	27	
	f.	45-6	4	
	(a) (Lu.)	45		
	(b)	46	4	
✱	g.	47-8	29-31	
◆	h.	49-51	34-6	
	i.	52	13	

(28) WARNING AGAINST THE LEAVEN OF THE PHARISEES

11: 53-12: 1

(a) (Lu.) 53-12: 1a

(b) (Log.) 12: 1b (Mk. 8: 15 = Mt. 16: 6)

(24) EXHORTATIONS TO THE DISCIPLES

(Log.) 12: 2-9 = Mt. 10: 26-33

a. 2-3 26-7

(a) 2 26 (Mk. 4: 22 = Lu. 8: 17)

(b) 3 27

b. 4-5 28

c. 6-7 29-31

(a) 6 29

(b) 7a 30 (Lu. 21: 18)

(c) 7b 31

d. 8-9 32-3

(a) 8 32

(b) 9 33 (Mk. 8: 38 = Lu. 9: 26)

(25) THE SIN AGAINST THE HOLY SPIRIT

(Log.) 12: 10 = Mt. 12: 32

(26) RELIANCE BEFORE COUNCILS

(Log.) 12: 11-2 = Mt. 10: 18-20 (Mk. 13: 11 = Lu. 21: 14-5)

● Lev. 27: 30; Mic. 6: 8

✱ Gen. 4: 8

◆ II. Chron. 24: 20-1

## (27) PARABLE OF THE RICH FOOL

(Log.) 12: 13-21

## (28) AGAINST WORLDLY CARE

(Log.) 12: 22-32 = Mt. 6: 25-33

a 22-31 25-33

b 32

## (29) PARABLE OF TREASURES IN HEAVEN AND TREASURES ON EARTH

(Log.) 12: 33-4 = Mt. 6: 19-21

## (30) ON WATCHFULNESS, I.

(Log.) 12: 35-48 = Mt. 24: 43-51

## a. Parable of the Men Looking for their Lord.

35-8

## b. Parable of the Master of the House Looking for the Thief.

39-40

43-4 (Mk. 13: 35-6 = Mt. 24: 42)

## c. Parable of the Faithful and Wise Servant.

41-4

45-7

(a) 41.

(b) 42-4

45-7

## d. Parable of the Evil Servant.

45-6

48-51

## e. Parable of the Servant who knew his Lord's Will and did not accordingly.

47-8

## (31) DIVISION FOR THE KINGDOM'S SAKE

(Log.) 12: 49-53 = Mt. 10: 34-5

a. 49-50

b. 51

34

c. 52

d. 53

35

## (32) PARABLE OF THE SIGNS IN THE SKY

(Log.) 12: 54-6 = Mt. 16: 2-3

a. 2-3a

b. 54-5

c. 56

3b

(33) ON RECONCILIATION

(Log.) 12:57-9 = Mt. 5:25-6  
 a. 57  
 b. 58-9 25-6

(34) ON RETRIBUTION

(Log.?) 13:1-5

(35) PARABLE OF THE BARREN FIG TREE

(Log.) 13:6-9

(36) HEALING OF THE WOMAN WHO WAS BOWED TOGETHER

(L.) 13:10-7

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

(Mt. 12:11-2 = Lu. 14:5)

(37) ON THE GROWTH OF THE KINGDOM

(Log.) 13:18-21 = Mt. 13:31-3

a. Parable of the Mustard Seed.

18-9

31-2

(Mk. 4:30-2)

b. Parable of the Leaven.

20-1

33

(38) PARABLE OF THE NARROW GATE

(Log.) 13:22-4 = Mt. 7:13-4

a. (Lu.) 22-3

b.

24

13-4

## (39) ON WATCHFULNESS, II.

(Log.) 13:25 = Mt. 25:1-13

## f. Parable of the Ten Virgins.

(a) 1-9

(b) 25 10-2

(c) 13

## (40) PARABLE OF THE LORD'S RESPONSE IN THE DAY OF JUDGMENT

(Log.) 13:26-7 = Mt. 7:21-13

(a) 21 (Lu. 6:46)

(b) 26-7 22-3

## ●(41) PARABLE OF THE FEAST IN THE KINGDOM OF GOD

(Log.) 13:28-9 = Mt. 8:11-2

## (42) PARABLE OF THE LABORERS IN THE VINEYARD

(Log.) 13:30 = Mt. 20:1-16

a. 1-15

b. 30 16 (Mk. 10:31 = Mt. 19:30)

## (43) AT THE WARNING AGAINST HEROD

(Log.?) 13:31-3

## ◎(44) LAMENT OVER JERUSALEM

(Log.) 13:34-5 = Mt. 23:37-9

## (45) HEALING OF THE MAN WITH THE DROPSY

(L.) 14:1-6

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. 2 And behold, there was before him a certain man that had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? 4 But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? 6 And they could not answer again unto these things.

## (46) PARABLE OF THE CHIEF SEATS

(Log.) 14:7-11 = (Mt. 23:12) (Lu. 18:14)



(47) PARABLE OF THE UNREWARDED GUESTS

(Log.) 14: 12-4

©

(48) PARABLE OF THE GREAT SUPPER

(Log.) 14: 15-24 = Mt. 22: 2-10

a.	15	
b.	16-7	2-4
c.	18-20	5
d.		6-7
e.	21-2	
f.	23-4	8-10

(49) ON RENUNCIATION, I.

(Log.) 14: 25-33 = Mt. 10: 37-8

a.	(Lu.) 25	
b.	26	37
c.	27	38 (Mk. 8: 34 = Mt. 16: 24 = Lu. 9: 23)
d.	28-30	
e.	31-2	
f.	33	

(50) PARABLE OF THE SALT

(Log.) 14: 34-5 = Mt. 5: 13

(Mk. 9: 50)

(51) PARABLE OF THE LOST SHEEP

15: 1-7 = Mt. 18: 12-3

a.	(Lu.) 1-2	
b.	(Log.) 3-7	12-3

(52) PARABLE OF THE LOST COIN

(Log.) 15: 8-10

(53) PARABLE OF THE LOST SON

(Log.) 15: 11-32

## (54) PARABLE OF THE UNRIGHTEOUS STEWARD

(Log.) 16: 1-12

## (55) PARABLE OF THE TWO MASTERS

(Log.) 16: 13 = Mt. 6: 24

## (56) CONDEMNATION OF THE PHARISEES

(Log. ?) 16: 14-5

## (57) ZEALOT ELEMENTS IN THE KINGDOM OF GOD

(Log.) 16: 16 = Mt. 11: 12

## (58) THE LAW INVIOABLE

(Log.) 16: 17 = Mt. 5: 18

## (59) ON DIVORCE

(Log.) 16: 18 = Mt. 5: 32

(Mk. 10: 11-2 = Mt. 19: 9)

## (60) PARABLE OF DIVES AND LAZARUS

(Log.) 16: 19-31

## (61) ON OFFENCES

(Log.) 17: 1-2 = Mt. 18: 7

a. 1 7

b. 2

(Mk. 9: 42 = Mt. 18: 6)

## (62) ON RECLAIMING THY BROTHER

(Log.) 17: 3 = Mt. 18: 15

## (63) ON FORGIVING THY BROTHER

(Log.) 17: 4 = Mt. 18: 21-2

## (64) ON FAITH

(Log.) 17: 5-6 = Mt. 17: 20

a. (Lu.) 5

b. 6 20

(Mk. 11: 22-3 = Mt. 21: 21)

(65) PARABLE OF THE UNPROFITABLE SERVANT

(Log.) 17:7-10

(66) HEALING OF THE TEN LEPERS

(L.) 17:11-9

- 11. And it came to pass, as they were on their way to Jerusalem, that he was passing along the borders of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and show yourselves unto the priests.
- And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 Were there none found that returned to give glory to God, save this stranger? 19 And he said unto him, Arise, and go thy way; thy faith hath made thee whole.

(67) ON THE COMING OF THE SON OF MAN, I.

(Log.) 17:20-32 = Mt. 24:26-7, 37-9

- |      |       |                                     |
|------|-------|-------------------------------------|
| a.   | 20-1  |                                     |
| b.   | 22-5  | 26-7                                |
| (a)  | 22    |                                     |
| (b)  | 23-4  | 26-7                                |
| (c)  | 25    |                                     |
| ◆ c. | 26-7  | 37-9                                |
| ★ d. | 28-30 |                                     |
| ◆ e. | 31-2  | (Mk. 13:15-6=Mt. 24:17-8=Lu. 21:21) |

(68) ON RENUNCIATION, II.

(Log.) 17:33 = Mt. 10:39 (Mk. 8:35=Mt. 16:25=Lu. 9:24)

(69) ON THE COMING OF THE SON OF MAN, II.

(Log.) 17:34-7 = Mt. 24:40-1, 28

- |     |      |      |
|-----|------|------|
| f.  | 34-5 | 40-1 |
| (a) | 34   |      |
| (b) |      | 40   |
| (c) | 35   | 41   |
| g.  | 37   | 28   |

- Lev. 18:45-6  
 ● Lev. 18:49; 14:2-3  
 ◆ Gen. 6:11-3; 7:21-3  
 ★ Gen. 18:20; 19:24-5  
 ◆ Gen. 19:26

## (70) PARABLE OF THE UNJUST JUDGE

(Log.) 18:1-8

## (71) PARABLE OF THE PHARISEE AND THE PUBLICAN

(Log.) 18:9-14

## NOTES

This mass of material in St. Luke presents one of the most interesting problems in Gospel criticism. An examination will show that of the seventy-one separate pieces only five are narrative,—9:51-6, 10:38-42, 13:10-7, 14:1-6, 17:11-9. These are all brief and may be ascribed to Source L. Of the sixty-six other pieces, forty-six have parallels in the discourse sections of St. Matthew and are evidently from the Logia,—ranging the entire scope of the same, i. e. from the fifth chapter to the twenty-fifth. These Lucan logia are broken up into smaller portions and seem to have been selected at random from all the discourses without respect to the Matthaic order.

This probably shows that the original Logia was purely an anthology and that the order of arrangement in both the First and the Third Gospels has been the work of the final compilers. Also a less exact parallelism is shown in these sections than in the corresponding Memoirs materials. (See Lu. 11:1-4=Mt. 6:9-13; Lu. 11:9-13=Mt. 7:7-11; Lu. 12:22-32=Mt. 6:25-33; etc.) This possibly signifies that the Logia, being an older source, may have had a more divergent history than the Memoirs before the final codification. St. Luke also in many cases gives only an abridgement of the longer section of St. Matthew. (See Lu. 11:33=Mt. 5:14-6; Lu. 13:25=Mt. 25:1-13; Lu. 13:30=Mt. 20:1-16; Lu. 16:17=Mt. 5:17-9; etc.) The point of a parable is often substituted for the whole.

Inextricably interwoven with these forty-six logia pieces are nineteen others of the same structure and purport. (See chapters 15, 16, and 17.) These are most likely from the same source and indicate that the original Logia was much larger than the collection we have in either St. Matthew or St. Luke.

One piece is purely of an editorial nature,—10:1. There are also numerous editorial introductions to the Logia portion,—10:17; 11:1, 27, 37-8; 53-12:1a, 41; 13:1, 22-3; 15:1-2. These are of minor historical value.

The position of this Central Third shows Luke's purpose in its compilation. It is placed after the Gospel of the Ministry, Lu. 4:14-9:50, and before the Gospel of the Passion,—Lu. 18:5-23:55. It is thus an appendix to the Gospel of the Ministry. In his account of the Ministry, Luke has followed the Memoirs implicitly, giving only a few additional narratives from Source L. He presents no Logia except such as are incorporated in the Memoirs. Thus the Third Gospel as well as the Second is clearly an historical account of the Life of Christ. It must be supplemented by a presentation of the sayings of Jesus. Deutero-Matthew has done this by inserting large bodies of sayings at set places in his gospel in what he esteems to be the proper historical situation. Luke, on the other hand, reserves the sayings for presentation in one mass as an anthology of Jesus. His use shows that the original Logia was a collection of axiomatic utterances without set historical sequence and was therefore capable of such a presentation.

## C. SUPPLEMENTARY

### The Late Judean Ministry

Jo. 7:1-11:54

#### I. AT THE FEAST OF TABERNACLES.

7:1-10:21

1. The Secret Pilgrimage. 7:1-13
2. Discourse—"If any Man Willeth to do his Will." 14-24
3. Discourse—"Ye shall seek Me and shall not Find Me." 25-36
4. Discourse—"If any Man Thirst let him Come unto Me." 37-52
5. (The Woman Taken in Adultery.) (53-8:11)
6. Discourse—"I am the Light of the World." 8:12-20
7. Discourse,—“Whither I go ye cannot come.” 21-9
8. Discourse,—“Ye shall Know the Truth and the Truth Shall make you Free.” 30-47
9. Discourse—"If a Man Keep my Word, he shall never See Death." 48-59
10. Healing of the Man born Blind. 9:1-41
11. Discourse,—“I am the Door of the Sheep,” and “I am the Good Shepherd.” 10:1-21

#### II. AT THE FEAST OF DEDICATION.

10:22-39

1. Discourse,—“I and the Father are One.” 10:22-39

#### III. SOJOURN IN PEREA.

10:40-11:16

1. Report of Lazarus' Death. 10:40-11:16

#### IV. RETURN TO BETHANY.

11:17-53

1. The Raising of Lazarus. 11:17-46
2. Plot of the Sanhedrists. 47-53

#### V. SOJOURN IN EPHRAIM.

11:54

### CONCLUSION.

The sources of this period are confined to the narrative portions of Luke's Central Third and the Fourth Gospel. The former consists of editorial nexuses and certain Source L. pieces. But as the Logia of this Lucan appendix were selected from all the periods of Jesus' teaching, it is likely that the narrative portions are likewise comprehensive. Thus the Mission of the Seventy,—10:1—may well have occurred in the period of the popular ministry, i. e. soon after the Mission of the Twelve. Its juncture with the Charge to the Disciples,—Lu. 10:2-12, would suggest this. The two cases of healing on the Sabbath day,—Lu. 13:10-7, and 14:1-6, are historically indifferent. This leaves only the three events,—Inhospitability of a Samaritan Village,—Lu. 9:51-6,—Visit to Martha and Mary,—10:38-42, and Healing of the Ten Lepers, 17:11-9, to be placed in the Late Judean Ministry. Here they certainly belong and must be fitted into the framework of the period presented by the Fourth Gospel.

This Gospel in giving the feast life of Christ supplements the others by the account of two pilgrimages to Jerusalem, one at the Feast of the Tabernacles, the other at the Feast of Dedication. It gives the witness of the Beloved Disciple of Jerusalem. One section, Jo. 7:53-8:11, is not found in the earliest manuscripts. It is clearly a non-Johannine composition and was added by some later copyist.



# PART IV

## THE GOSPEL OF THE PASSION.

**Mk. 10:2-15:47. Mt. 19:3-27:66. Lu. 18:15-23:55. Jo. 11:55-19:42.**

### THE FIRST CYCLE.

**Mk. 10:2-52. Mt. 19:3-20:34. Lu. 18:15-19:28. Jo. 11:55-12:1, 7-11.**

### THE FINAL PILGRIMAGE TO JERUSALEM.

#### I. CONCERNING DIVORCE.

*(Mem)* **Mk. 10:2-12**

**Mt. 19:3-12**

(1) SCENE I.

2-9

3-8

a. 2-3

And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him. 3 And he answered and said unto them, What did Moses command you?

3-4a

And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said,

b. 4-5

7-8

(a) 4-5

7-8a

And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.

They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives:

(b)

*(Dt. Mt.)*

8b

but from the beginning it hath not been so.

c. 6-9

4b-6

But from the beginning of the creation, Male and female made he them. 7 For this cause shall a man leave his father and mother, and shall cleave to his wife; 8 and the two shall become one flesh: so that they are no more two, but one flesh. 9 What therefore God hath joined together, let not man put asunder.

Have ye not read, that he who made them from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? 6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

- ⊙ Deut. 24:1-8
- ◆ Gen. 1:27
- Gen. 2:24

## (2) SCENE II.

10-2

9-12

a. 10-2

9

(a) 10

And in the house the disciples asked him again of this matter.

(b) 11-2

9 (Log.)

5:32

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery.

And I say unto you, Whosoever shall put away his wife, except for the cause of fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.]

Lu. 16:18

Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

b.

(Log.)

10-2

The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said unto them, Not all men can receive this saying, but they to whom it is given. 12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

## 2. BLESSING THE CHILDREN

Mk. 10:13-6

Mt. 19:13-5

Lu. 18:15-7

a. 13-4

And they were bringing unto him little children, that he should touch them, and the disciples rebuked them. 14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.

13-4

Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15-6

And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. 16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God.

b. 15

Verily I say unto you,  
Whosoever shall not receive  
the kingdom of God as a  
little child, he shall in no  
wise enter therein.

(Log.) 18:3

[and said,  
Verily I say  
unto you, Ex-  
cept ye turn,  
and become  
as little child-  
ren, ye shall  
in no wise en-  
ter into the  
kingdom of  
heaven.]

17

Verily I say unto you,  
Whosoever shall not re-  
ceive the kingdom of God  
as a little child, he shall in  
no wise enter therein.

c. 16

And he took them in his  
arms, and blessed them, lay-  
ing his hands upon them.

15

And he laid his hands  
on them, and departed  
thence.

## 3.

## THE RICH YOUNG RULER.

(Mem) Mk. 10:17-22

Mt. 19:16-22

Lu. 18:18-23

a. 17-8

And as he was going  
forth into the way, there  
ran one to him, and kneeled  
to him, and asked him,  
Good Teacher, what shall I  
do that I may inherit eter-  
nal life? 18 And Jesus said  
unto him, Why callest thou  
me good? none is good save  
one, even God.

16-7a

And behold, one came to  
him and said, Teacher,  
what good thing shall I  
do, that I may have eternal  
life? 17 And he said unto  
him, Why askest thou me  
concerning that which is  
good? One there is who is  
good:

18-9

And a certain ruler asked  
him, saying, Good Teacher,  
what shall I do to inherit  
eternal life? 19 And Jesus  
said unto him, Why callest  
thou me good? none is  
good, save one, even God.

b. 19

(a) 19a

Thou knowest the com-  
mandments,

17b-9

17b-8a

but if thou wouldest enter  
into life, keep the com-  
mandments. 18 He saith  
unto him, Which? And Je-  
sus said,

20

20a

Thou knowest the com-  
mandments,

(b) 19b

Do not kill, Do not commit  
adultery, Do not steal, Do  
not bear false witness, Do  
not defraud, Honor thy  
father and mother.

18b-9a

Thou shalt not kill,  
Thou shalt not commit  
adultery, Thou shalt not  
steal, Thou shalt not bear  
false witness, 19 Honor thy  
father and thy mother;

20b

Do not commit adultery, Do  
not kill, Do not steal, Do  
not bear false witness,  
Honor thy father and  
mother.

(c)

(Dt. Mt.)

★

19b

and, Thou shalt love thy  
neighbor as thyself.

c. 20-2

And he said unto him, Teacher, all these things have I observed from my youth. 21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

20-2

The young man saith unto him, All these things have I observed: what lack I yet? 21 Jesus said unto him, If thou wouldst be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

21-3

And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich.

## 4. ON THE DANGER OF RICHES.

(Mem) Mk. 10: 23-31

Mt. 19: 23-20: 16

Lu. 18: 24-30

a. 23-4

(a) 23

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

23

23

And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24

24

And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!

(b) 24

24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

b. 25-7

It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying unto him, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible but not with God: for all things are possible with God.

24-6

And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

25-7

For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God.

c. 28 - 30

(a) 28

Peter began to say unto him, Lo, we have left all, and have followed thee.

27 - 9

27

Then answered Peter and said unto him, Lo, we have left all, and followed thee: what then shall we have?

28 - 30

28

And Peter said, Lo, we have left our own, and followed thee.

(b)

(Dt. Mt.)

28

And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

(c) 29 - 30

Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

29

And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

29 - 30

And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the world to come eternal life.

d. 31

But many that are first shall be last; and the last first.

30 (Log.)

20: 16

But many [So the last shall be last shall be first, that are first; and the first and first that last.] are last.

13: 30

[And behold, there are last who shall be first, and there are first who shall be last.]

Logia attached

(Log.) Mt. 20: 1 - 16

PARABLE OF THE WORKERS IN THE VINE-YARD

a

1 - 15

b. (Mk. 10: 31)

15 (Mt. 19: 30)

= Lu. 13: 30



## 5. THIRD ANTICIPATION OF THE DEATH

(Mem.) Mk. 10:32-4

Mt. 20:17-9

Lu. 18:31-4

a. 32

And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, ✓

17

And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

31a

And he took unto him the twelve, and said unto them,

b. 33-4

saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him unto death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

18-9

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

31b-3

Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again.

c.

34

And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

## 6. THE AMBITIOUS REQUEST OF JAMES AND JOHN.

(Mem) Mk. 10:35-45

Mt. 20:20-8

[Lu. 22:25-7]

## (1) SCENE I.

35-40

a. 35

And there came near unto him James and John, the sons of Zebedee, saying unto him. Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee.

20-3

20

Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him.

b. 36-7

And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.

21

And he said unto her, What wouldst thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

c. 38-9a

But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39 And they said unto him, We are able.

d. 39b-40

And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared.

22

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23

He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

(2) SCENE II.

41-5

24-8

(Log.)? [25-7]

a. 41

And when the ten heard it, they began to be moved with indignation concerning James and John.

24

And when the ten heard it, they were moved with indignation concerning the two brethren.

b. 42

And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

25

But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

25

[And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.]

c. 43-4

But it is not so among you: but whosoever would become great among you, shall be your minister; 44 and whosoever would be first among you, shall be servant of all.

26-7 (Log.) 23: 11

Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant:

26-7

[But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.]

(9:35)

[9: 48c]

d. 45

For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

28

Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

## 7. HEALING OF BLIND BARTIMÆUS.

(Mem.) Mk. 10: 46 - 52

Mt. 20: 29 - 34

Lu. 18: 35 - 43

a. 46 - 8

And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside. 47 And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.

b. 49 - 51

And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight.

c. 52

(a) 52a

And Jesus said unto him, Go thy way; thy faith hath made thee whole.

(b)

(c) 52b

And straightway he received his sight, and followed him in the way.

(d)

29 - 31

And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.

32 - 3

And Jesus stood still, and called them, and said, What wilt ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened.

34

34a

And Jesus, being moved with compassion touched their eyes.

34b

and straightway they received their sight, and followed him.

35 - 9

And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.

40 - 1

And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.

42 - 3

42

And Jesus said unto him, Receive thy sight: thy faith hath made thee whole.

43a

And immediately he received his sight, and followed him, glorifying God:

43b

and all the people, when they saw it, gave praise unto God.

## 8. VISIT TO ZACCHÆUS.

(L) Lu. 19: 1 - 10

And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him; for he was to pass that way. 5 and when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

## 9. PARABLE OF THE POUNDS.

[Mt. 25: 14 - 30]

Lu. 19: 11 - 28

a.

11

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.

b.

14 - 30

12 - 27

(a)

14

12

(b)

15

13

(c)

14

(d)

16 - 8

(e)

19

15

(f)

20 - 1

16 - 7

(g)

22 - 3

18 - 9

(h)

24 - 8

20 - 5

(i) [Mk. 4: 25]

29

[13: 12]

26

[8: 18]

(j)

30

(k)

27

c.

28

And when he had thus spoken, he went on before, going up to Jerusalem.

## 10. THE ARRIVAL AT BETHANY.

Jo. 11:55 - 12:1, 9-11

## NOTES

This cycle is cut off from the preceding part—Mk. 1:14-10:1=Mt. 4:12-19:2=Lu. 4:14-18:14—by an editorial conclusion—Mk. 10:1=Mt. 19:1-2 in the first two gospels, and by the great mass of Luke's Central Third—9:51-18:14—in the third. It is separated by a lapse of six months' time—from the final departure from Galilee before the Feast of the Tabernacles, (October) to the week immediately preceding the Passover (April). It opens appropriately a new part—the Passion of Jesus,—by the account of his pilgrimage to Jerusalem. It is a unit both in subject matter and motive, and is brought to a close by an adequate conclusion—Lu. 19:28.

The basis is the Memoirs. St. Mark is identical with this source.

Deutero-Matthew follows this source but adds his peculiar fragments at 19:10-2, 19b, 28. At 20:1-16 we find an extended logion.

St. Luke is wanting in the first section—Mk. 10:2-12, Mt. 19:3-12, but takes up the thread of the Memoirs narrative at the second, Mk. 10:13-6, Mt. 19:13-5, Lu. 18:15-7. He omits the Ambitious Request of James and John—Mk. 10:35-45, Mt. 20:20-8, but gives a fragment of it later in his account of the Last Supper—22:25-7. He closes the cycle with two Source L pieces—19:1-10, 11-27. To these he attaches a summary conclusion of the cycle—19:28.

The cycle shows several doublets:

a. (Mem)	Mk. 10:11-2=	Mt. 19:9	
	(Log.)	5:32	= Lu. 16:18
b. (Mem.)	10:15		= 18:17
	(Log.)	18:3	
c. (Mem.)	10:31 =	19:30	
	(Log.)	20:16	= 13:30
d. (Mem.)	10:43-4=	20:26-7	
	(Log.)	23:11	= 22:26



## THE SECOND CYCLE

Mk. 11: 1-25.

Mt. 21: 1-22.

Lu. 19: 29-48.

Jo. 12: 12-50.

### THE MESSIANIC DEMONSTRATION.

#### I. THE TRIUMPHAL ENTRY.

(Mem.) Mk. 11: 1-11    Mt. 21: 1-11

Lu. 19 29-48

[Jo. 12: 12-9]

u. 1-3

And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.

1-3

And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

29-31

And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, 30 saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

14

[And Jesus, having found a young ass, sat thereon; as it is written,]

b.

(Dt. Mt.)

4-5

Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, 5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.

15

[Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.]

c. 4-6

And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them ~~even~~ as Jesus had said: and they let them go.

6

And the disciples went, and did even as Jesus appointed them,

32-4

And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him.

d. 7-8

And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. 8 And many spread their garments upon the way; and others branches, which they had cut from the fields.

7-8

and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

35-6

And they brought him to Jesus; and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way.

12-3a

[On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him,]

e. 9-10

And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

9

And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

37-8

And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; 38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

13b

[and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.]

f.

16

[These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.]

g.

17-8

[The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they heard that he had done this sign.]

h.

19

[The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him.]

i.

(Lu.) 39-40

And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

j.

(Log.)? 41-4

And when he drew nigh, he saw the city and wept over it, 42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

k.

(Dt. Mt.) 10-1

And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

l. 11

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now even-tide, he went out unto Bethany with the twelve.

2. THE CURSING OF THE FIG TREE.

(Mem) Mk. 11: 12-4

Mt. 21: 18-9

a 12

And on the morrow, when they were come out from Bethany, he hungered.

18

Now in the morning as he returned to the city, he hungered.

b 13

And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs.

19a

And seeing a fig tree by the wayside, he came to it, and found nothing thereon, but leaves only;

c 14

And he answered and said unto it, No man eat fruit from thee henceforward forever. And his disciples heard it.

19b

and he saith unto it, Let there be no fruit from thee henceforward for ever.

d.

19c

And immediately the fig tree withered away.

3 THE CLEANSING OF THE TEMPLE.

(Mem.) Mk. 11: 15-9

Mt. 21: 12-7

Lu. 19: 45-8

[Jo. 2: 14-7]

a. 15-6

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple.

12

And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

45

And he entered into the temple, and began to cast out them that sold,

14-5

[And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;]

b.

16

[and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.]

c.



17

[His disciples remembered that it was written, Zeal for thy house shall eat me up.]

d. 17

And he taught, and said unto them,   
 ○ Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

13

and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

46

saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

e. 18

And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

47-8

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening.

f.

(Dt. Mt.) 14

And the blind and the lame came to him in the temple; and he healed them.

g.

15-6

But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?



h. 19

And every evening he went forth out of the city.

17

And he left them, and went forth out of the city to Bethany, and lodged there.



Psa. 69:9



Isa. 56:7; Jer. 7:11



Psa. 8:2



## 4. THE FIG TREE WITHERED AWAY.

(Mem) Mk. 11:20-5

Mt. 21:20-2

a. 20-1

And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away.

20

And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

b. 22-3

And Jesus answering saith unto them, Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

21 (Log.)

And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.

17:20

[And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.]

Lu. 17:6

[And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea: and it would obey you.]

c. 24

Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.

22

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

d. 25

And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

(Log.) 6:14

[For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.]

## 5. DISCOURSE AT THE VISIT OF THE GREEKS.

Jo. 12:20-50

## NOTES.

This cycle opens with a major event—The Triumphal Entry. It occupies Sunday and Monday of the Passion Week. It has complete unity of subject matter and is distinguished thereby from the succeeding sections of the gospels which have a like unity.

The basis is the Memoirs. St. Mark is identical with this source. Deutero-Matthew follows this source implicitly but inserts a few editorial contributions at 21:4-5, 10, 14-6,

Luke compiles in the same manner with personal or Logia additions at 19:39-40, 41-4. He omits the sections on the Fig Tree—Mk. 11:12-4=Mt. 21:18-9, and Mk. 11:20-5=Mt. 21:20-2.

St. John begins with this period his account of the Passion. His narrative shows the marked Johannine independence but doubtless the Synoptic Gospels were a source for his Triumphal Entry—12:12-9 and Cleansing of the Temple—2:14-7. The placing of this latter event in the first Passover Visit must be considered a chronological error. In each case the source whose order is followed is re-written in the peculiar Johannine style.

The cycle shows two doublets:

- |                    |                       |                 |
|--------------------|-----------------------|-----------------|
| a. ( <i>Mem.</i> ) | Mk. 11:22-3=Mt. 21:21 |                 |
|                    | ( <i>Log.</i> )       | 17:20 =Lu. 17:6 |
| b. ( <i>Mem.</i> ) | Mk. 11:25             |                 |
|                    | ( <i>Log.</i> )       | 6:14            |

## THE THIRD CYCLE.

Mk. 11:27 - 12:44.

Mt. 21:23 - 23:39.

Lu. 20:1 - 21:4.

### THE TEMPLE CONTROVERSIES

#### INTRODUCTION.

(Mem) Mk. 11:27

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders;

Mt. 21:23a

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching,

Lu. 20:1

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders;

#### I. ON THE SCRIBAL STANDING OF JESUS.

Mk. 11:28 - 33

a. 28

and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?

Mt. 21:23b - 32

23b

and said, By what authority doest thou these things? and who gave thee this authority?

Lu. 20:2 - 8

2

and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?

b. 29 - 30

And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me.

24 - 5a

And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men?

3-4

And he answered and said unto them, I also will ask you a question; and tell me: 4 The baptism of John, was it from heaven, or from men?

c. 31-3a

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But should we say, From men—they feared the people: for all verily held John to be a prophet. 33 And they answered Jesus and say, We know not.

25b - 7a

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. 27 And they answered Jesus, and said, We know not.

5-7

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? 6 But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet. 7 And they answered, that they knew not whence it was.

*d. 33b*

And Jesus saith unto them, Neither tell I you by what authority I do these things.

*27b*

He also said unto them, Neither tell I you by what authority I do these things.

*8*

And Jesus said unto them, Neither tell I you by what authority I do these things.

Logia attached

*(Log)***Mt. 21:28-32**

PARABLE OF THE UNLIKE SONS.

*a.**28-31a*

But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Which of the two did the will of his father? They say, The first.

*b.**31b*

Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. [Lu. 15: 1-2]

*c.**32*

For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. [Lu. 7: 29-30]

## 2. ON THE NATION'S RECEPTION OF THE MESSIAH.

*(Mem)* **Mk. 12: 1-12****Mt. 21: 33-22: 14****Lu. 20: 9-19**

PARABLE OF THE VINEYARD.

*a 1*

And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.

*33*

Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

*9*

And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.

*b. 2-3*

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty.

*c. 4*

And again he sent unto them another servant; and him they wounded in the head, and handled shamefully.

*d. 5*

And he sent another; and him they killed: and many others; beating some, and killing some.

*e. 6-8*

He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard.

*f. 9*

(a) 9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

*34-5*

And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

*36*

Again, he sent other servants more than the first: and they did unto them in like manner.

*37-9*

But afterward he sent unto them his son, saying, They will reverence my son. 38 but the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him.

*40-1*

40-1 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 they say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

*10*

And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

*11*

And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty.

*12*

And he sent yet a third: and him also they wounded, and cast him forth.

*13-5a*

And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him. 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him.

*15b-6**15b-6a*

What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others.

*(b)**(Lu.)**16b*

And when they heard it they said, God forbid.



g. 10 - 1

(a) 10

Have ye not read even  
this scripture:◆ The stone which the build-  
ers rejected,The same was made the  
head of the corner;

(b) 11

This was from the Lord,

⊙ And it is marvellous in our  
eyes?

h.

(Log.)

i.

(Log.)

j. 12

And they sought to lay  
hold on him; and they  
feared the multitude; for  
they perceived that he spake  
the parable against them;  
and they left him, and went  
away.

42

42a

Jesus saith unto them,  
Did ye never read in the  
scriptures,The stone which the build-  
ers rejected,The same was made the  
head of the corner;

42b

This was from the Lord,

And it is marvellous in our  
eyes?

43

Therefore say I unto you,  
The kingdom of God shall  
be taken away from you,  
and shall be given to a na-  
tion bringing forth the  
fruits thereof.

44

And he that falleth on  
this stone shall be broken  
to pieces; but on whomso-  
ever it shall fall, it will  
scatter him as dust.

45-6

And when the chief  
priests and the Pharisees  
heard his parables, they per-  
ceived that he spake of  
them. 46 And when they  
sought to lay hold on him,  
they feared the multitudes,  
because they took him for a  
prophet.

17

17

But he looked upon them,  
and said, What then is this  
that is written.The stone which the build-  
ers rejected,The same was made the  
head of the corner?

18

Every one that falleth on  
that stone shall be broken  
to pieces; but on whomso-  
ever it shall fall, it will  
scatter him as dust.

19

And the scribes and the  
chief priests sought to lay  
hands on him in that very  
hour; and they feared the  
people; for they perceived  
that he spake this parable  
against them.

Logia attached

(Log) Mt. 22: 1 - 14

PARABLE OF THE WEDDING FEAST (GREAT SUPPER).

1 - 14

Lu. 14: 15 - 24

a.

1 - 2

15 - 6

(a)

1 - 2a

And Jesus

answered and spake again in parables un-  
to them, saying, 2 The Kingdom of heav-  
en is likened unto a certain king,

◆ Psa. 118: 22

⊙ Psa. 118: 23

● Isa. 8: 14 - 5

(b)

15

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

(c)

2b

marriage feast for his son,

who made a

16

But he said unto him, A certain man made a great supper; and he bade many;

b.

3

and sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

17

and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.

c.

4

Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

d.

5

But they made light of it, and went their ways, one to his own farm, another to his merchandise;

18-20

And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come.

e.

(Dt. Mt.) 6-7

and the rest laid hold on his servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

f.

8-9

Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

21

And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

g.

servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests.

h.

i.

10  
And those  
22-3  
And the servant said,  
Lord, what thou didst command is done,  
and yet there is room. 23 And the lord  
said unto the servant, Go out into the  
highways and hedges, and constrain them  
to come in, that my house may be filled.  
24  
For I say unto you, that  
none of those men that were bidden shall  
taste of my supper.  
11-3  
PARABLE OF THE WEDDING GARMENT

But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

[8:12]

j.

are called, but few chosen.

14

For many

3.

## ON THE IMPERIAL TAX.

(Mem.) Mk. 12: 13-7

Mt. 22: 15-22

Lu. 20: 20-6

a 13

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

15-6a.

Then went the Pharisees, and took counsel how they might ensnare him in his talk. 16 And they send to him their disciples, with the Herodians,

20.

And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

b 14-5a

And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? 15 Shall we give, or shall we not give?

16b-7.

saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

21-2

And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Cæsar, or not?

c. 15b-6.

But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

d. 17a.

And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

e. 17b.

And they marvelled greatly at him.

18-21a.

But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a denarius. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's.

21b

Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22

And when they heard it, they marvelled, and left him, and went away.

23-4

But he perceived their craftiness, and said unto them, 24 Show me a denarius. Whose image and superscription hath it? And they said, Cæsar's.

25

And he said unto them, then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

26

And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

4.

#### ON THE FUTURE STATE.

(Mem) Mk. 12: 18-27

Mt. 22: 23-33

Lu. 20: 27-38

a. 18-23.

And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying, 19 Teacher, Moses wrote \*unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. 20 There were seven brethren: and the first took a wife, and dying left no seed; 21 and the second took her, and died, leaving no seed behind him; and the third likewise: 22 and the seven left no seed. Last of all the woman also died. 23 In the resurrection whose wife shall she be of them? for the seven had her to wife.

23-8

On that day there came to him Sadducees, they that say that there is no resurrection: and they asked him, 24 saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; 26 in like manner the second also, and the third, unto the seventh. 27 And after them all, the woman died. 28 In the resurrection therefore whose wife shall she be of the seven? for they all had her.

27-33

And there came to him certain of the Sadducees, they that say that there is no resurrection; 28 and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died childless; 30 and the second; 31 and the third took her; and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.

b. 24-5.

Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

29-30

But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.

34-6

And Jesus said unto them, The sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

c. 26-7.

But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living: ye do greatly err.

31-2

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

37-8

But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him.

d.

(Dt. Mt.)

33

And when the multitudes heard it, they were astonished at his teaching.

## 5. ON THE SUMMARY OF THE LAW

(Mem) Mk. 12:28-34

Mt. 22:34-40, 46b Lu. 20:39-40 [10:25-8]

a.

(Dt. Mt.)

34

But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

b. 28

(a) 28

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

35-6

35-6

And one of them, a lawyer, asked him a question, trying him: 36 Teacher, which is the great commandment in the law?

39

[25-6]

39 (Log.) 25

And certain [And behold, a certain answering lawyer stood said, Teacher, up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?]



(b)

26

[And he said unto him,  
What is written in the law?  
how readeest thou?]

c. 29 - 31

37 - 40

[27 - 8]

(a) 29

Jesus answered, The first  
is, Hear, O Israel; The  
Lord our God, the Lord is  
one:

(b) 30

and thou shalt love the  
Lord thy God with all thy  
heart, and with all thy  
soul, and with all thy mind,  
and with all thy strength.

37

And he said unto him,  
Thou shalt love the Lord  
thy God with all thy heart,  
and with all thy soul, and  
with all thy mind.

27a

[And he answering said,  
Thou shalt love the Lord  
thy God with all thy heart,  
and with all thy soul, and  
with all thy strength, and  
with all thy mind:]

(c)

(Dt. Mt.)

38

This is the great and first  
commandment.

(d) 31a

The second is this, Thou  
shalt love thy neighbor as  
thyself.

39

And a second like unto it  
is this, Thou shalt love thy  
neighbor as thyself.

27b

[and thy neighbor as thy-  
self.]

(e) 31b

There is none other com-  
mandment greater than  
these.

40

On these two command-  
ments the whole law hang-  
eth, and the prophets.

28

[And he said unto him,  
Thou hast answered right:  
this do, and thou shalt live.]

d. 32 - 4a

And the scribe said unto him, Of a  
truth, Teacher, thou hast well said that he  
is one; and there is none other but he:  
33 and to love him with all the heart, and  
with all the understanding, and with all  
the strength, and to love his neighbor as  
himself, is much more than all whole  
burnt-offerings and sacrifices. 34 And  
when Jesus saw that he answered dis-  
creetly, he said unto him, Thou art not  
far from the kingdom of God.

e. 34b

And no man after that  
durst ask him any question.

46b

neither durst any man from  
that day forth ask him any  
more questions.

40

For they durst not any  
more ask him any question.

- ◆ Deut. 6:4
- ◆ Deut. 6:5
- Lev. 19:18
- ◆ I Sam. 15:22

## 6. ON THE DESCENT OF THE MESSIAH.

(Mem.) Mk. 12: 35 - 7

Mt. 22: 41 - 5

Lu. 20: 41 - 4

a. 35

41 - 2

41

(a)

(Dt. Mt.)

41a

Now while the Pharisees  
were gathered together,

(b) 35

And Jesus answered and  
said, as he taught in the  
temple, How say the scribes  
that the Christ is the son  
of David?

41b - 2

Jesus asked them a ques-  
tion. 42 saying, What think  
ye of the Christ? whose son  
is he? They say unto him,  
The son of David.

41

And he said unto them,  
How say they that the  
Christ is David's son?

b. 36 - 7

David himself said in the  
Holy Spirit,

- ◆ The Lord said unto my  
Lord,  
Sit thou on my right  
hand,  
Till I make thine enemies  
the footstool of thy  
feet.

37 David himself calleth  
him Lord; and whence is he  
his son?

43 - 5

He saith unto them, How  
then doth David in the  
Spirit call him Lord, saying,  
44 The Lord said unto my  
Lord,  
Sit thou on my right  
hand,

Till I put thine enemies  
underneath thy feet?

45 If David then calleth him  
Lord, how is he his son?

42 - 4

For David himself saith  
in the book of Psalms,

The Lord said unto my  
Lord,  
Sit thou on my right  
hand,

43 Till I make thine ene-  
mies the footstool of  
thy feet.

44 David therefore calleth  
him Lord, and how is he his  
son?

c.

(Dt. Mt.)

46a

And no one was able to  
answer him a word.

d. 37b

And the common people  
heard him gladly.

## 7. INVECTIVE AGAINST THE PHARISEES.

(Mem.) Mk. 12: 38 - 40

(Log.) Mt. 23: 1 - 39

(Mem.) Lu. 20: 45 - 7

a.

1 - 4

(a)

1 - 3

(b)

4

11: 45 - 6

b. 38 - 40

5 - 12

45 - 7

(a) 38a

45 - 6a

And in his teaching he  
said, Beware of the scribes,  
who desire to walk in long  
robes,

And in the hearing of all  
the people he said unto his  
disciples, 46 Beware of the  
scribes, who desire to walk  
in long robes,

(b)	5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments,	
(c) 38b-9 and to have salutations in the marketplaces, 39 and chief seats in the syna- gogues, and chief places at feasts:	6-7 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the market- places, and to be called of men, Rabbi.	46b and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts;
(d) 40 they that devour widows' houses, and for a pretence make long prayers; these shall receive greater con- demnation.	(14)	47 who devour widows' houses, and for a pretence make long prayers: these shall receive greater con- demnation.
(e)	8-10	
(f) (9:35) [10:43-7]	11 [20:26-7]	(9:48b) [22:26]
(g)	12	[14:11, 18:14]
c.	13	11:52
d.	15	
e.	16-22 [5:33-7]	
f.	23-4	
(a)	23	11:42
(b)	24	
g.	25-6	11:39-41
h.	27-8	11:44
i.	29-36	11:47-51
j.	37-9	13:34-5

## 8. THE WIDOW'S MITES.

(Mem.) Mk. 12:41-4

Lu. 21:1-4

a. 41-2

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. 42 And there came a poor widow, and she cast in two mites, which make a farthing.

1-2

And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites.

b. 43-4

And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

3-4

And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living she had.

## NOTES.

This cycle is distinguished from the one that precedes and from the one that follows chiefly by its subject matter. It occupied the major part of Tuesday of the Passion Week.

The Memoirs furnishes the basis of the cycle for St. Mark and St. Luke. The only variation is the absence of the core of the saying on the Summary of the law—Mk. 12:28-34=Mt. 22:34-40, 46b—in St. Luke. But he had given the same in 10:25-8. interestingly enough he now uses the narrative opening—20:39 and closing—20:40, although he omits the substance of the incident. St. Luke also has added a slight logion at 20:18.

Deutero-Matthew, on the other hand, depends on the two sources. He inserts a section from the Memoirs—21:23-7—then supplements it from the Logia—21:28-32. He then uses another section of the Memoirs—21:33-46, into which he has injected the fragments 21:43 and 44. He follows in turn with a body of Logia—22:1-14. He then gives four sections from the Memoirs—22:15-22, 23-33, 34-40, 41-6, but when he came to the Attack upon the Pharisees he incorporated a mass of Logia—23:1-39, in the weight of which the incident of the Widow's Mites—Mk. 12:41-4, Lu. 21:1-4—is lost altogether. Editorial tips are seen at 22:1-a, 33-4, 46a. A slight transposition is seen at 22:46b—which properly belongs to the incident of the Summary of the Law—Mk. 12:34b=Lu. 20:40. Deutero-Matthew has placed it after the final incident of this series. There is a strange heightening of the emotion at 22:6-7. This is so unlike the Lucan context and the spirit of Jesus' utterances that we must consider it apocryphal in its tendencies.

The cycle shows two doublets.

a. (Mem.) Mk. 12:28-31 = Mt. 22:35-40  
(Log.)

= Lu. 10:25-8

b. (Mem.) Mk. 12:38b-9  
(Log.)

Mt. 23:6-7

= Lu. 21:46b

## THE FOURTH CYCLE.

**Mk. 13: 1 - 37.**

**Mt. 24: 1 - 25: 46.**

**Lu. 21: 5 - 38.**

### THE APOCALYPTIC PROGRAM.

#### I. PROPHECY OF THE DESTRUCTION OF JERUSALEM.

(Mem.) **Mk. 13: 1 - 2**

**Mt. 24: 1 - 2**

**Lu. 21: 5 - 6**

*a. 1*

And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings!

*1*

And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

*5*

And as some spake of the temple, how it was adorned with goodly stones and offerings he said,

*b. 2*

And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

*2*

But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

*6*

As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

#### 2. THE SIGNS OF THE MESSIANIC AGE.

(Mem.) **Mk. 13: 3 - 32**

**Mt. 24: 3 - 41**

**Lu. 21: 7 - 33**

##### INTRODUCTION.

*3-4*

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, *4* Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?

*3*

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

*7*

And they asked him, saying, Teacher, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?

##### (1) FIRST ACT.

*5 - 13*

*4 - 14*

*8 - 19*

##### THE LAST TRIBULATION.

*a. 5 - 6*

And Jesus began to say unto them, Take heed that no man lead you astray. *6* Many shall come in my name, saying, I am he; and shall lead many astray.

*4 - 5*

And Jesus answered and said unto them, Take heed that no man lead you astray. *5* For many shall come in my name, saying, I am the Christ; and shall lead many astray.

*8*

And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go ye not after them.



b. 7-8

And when ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass; but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

6-8

And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. 8 but all these things are the beginning of travail.

9-11

And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.

c. 9-13

(a) 9

But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.

9-14

(Log.) 10:17-8

[But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.]

12-9

12-3

But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. 13 It shall turn out unto you for a testimony.

(b) 10

And the gospel must first be preached unto all the nations.

14

And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

(c) 11

And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.

(Log.) 10:19-20

[But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour

14-5 (Log.) 12:11-2

Settle it [And when they bring you therefore in before the synagogues, and the rulers and the authorities, be not anxious how or what you a mouth how or what

what ye shall and wisdom, ye shall answer, or what speak. 20 For which all swer, or what it is not ye your adversaries shall say: that speak, but shall 12 for the the Spirit of not be able to Holy Spirit your Father withstand or shall teach that speaketh to gainsay. you in that in you.] very hour what ye ought to say.]

(d) 12-3a

And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. 13 And ye shall be hated of all men for my name's sake:

9-10 (Log.)

Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. 10 And then shall many stumble, and shall deliver up one another, and shall hate one another.

10: 21-2a

[And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake:]

16-7

But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake.

(e)

(Dt. Mt.)

11-2

And many false prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold.

(f) 13b

but he that endureth to the end, the same shall be saved.

13

But he that endureth to the end, the same shall be saved.

10: 22b

[but he that endureth to the end, the same shall be saved.]

(g)

[10: 30]

(Lu.) 18

And not a hair of your head shall perish.  
[12: 7]

(h)

19

In your patience ye shall win your souls.

## (2) SECOND ACT.

14-23

15-25

ATTACK OF THE HOSTILE POWER.

20-4

a. 14-16

(a) 14

But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains:

15-8

15-6

When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), 16 then let them that are in Judæa flee unto the mountains:

20-2

20-1a

But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judæa flee into the mountains;

(b) 15-6

And let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloak.

17-8

let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloak.

21b (Log.) 17:31

and let them that are in the midst of her depart out; and let not them that are in the country enter therein. In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: but let him that is in the field likewise not return back.

(c)

22

For these are days of vengeance, that all things which are written may be fulfilled.

b. 17-20

(a) 17-20

But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days.

19-22

19-22

But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

23-4

23

Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

(b)

24  
And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

c. 21-3

And then if any man shall say unto you, Lo, here is the Christ; or Lo, there; believe it not: 22 for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things beforehand.

23-5

Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand.

[17: 23]

(3) THIRD ACT

24-6

26-7, 29-30

25-8

[17: 20-5]

## THE APPEARING OF THE MESSIAH.

a.

(Log.)

17: 20-1

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.]

b.

26-7

22-5

(a)

22

[And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.]

(b)

(Log.) 26-7

23-4

If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

[And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day.]

(c)

25

[But first must he suffer many things and be rejected of this generation.]

c. 24-5

But in those days, after that tribulation the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken.

d. 26

(a) 26

○ And then shall they see the Son of man coming in clouds with great power and glory.

(b)

(4) FOURTH ACT.

27-32

a. 27

And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

b. 28-9

Parable of the Fig Tree.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29 even so ye also, when ye see those things coming to pass, know ye that he is nigh, even at the doors.

29

But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30

30

and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31-41, 28

GATHERING OF THE DISPERSED.

31

And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32-3

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 33 even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

25-6

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken.

27-8

27

And then shall they see the Son of man coming in a cloud with power and great glory.

28

But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29-33 [17:26-37]

29-31

And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.



c. 30-1

Verily I say unto you, This generation shall not pass away, until all these things be accomplished. 31 Heaven and earth shall pass away: but my words shall not pass away.

34-5

Verily I say unto you, This generation shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away.

32-3

Verily I say unto you, this generation shall not pass away, till all things be accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away.

d. 32

But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

36

But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

e.

(Log.) 37-9

[17: 26-30]

(a)

37-9a

26-7

And as

◆ were the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away:

[And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.]

(b)

28-9

[Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all:]

(c)

39b

so shall be

30

the coming of the Son of man.

[after the same manner shall it be in the day that the Son of man is revealed.]

f.

31<sup>2</sup>-2

(a)

(13: 15-6)

(24: 17-8)

31

[In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.]

[21: 21b]

(b)

32

[Remember Lot's wife.]

- g. (8:35) (16:25) [10:39] <sup>33</sup>  
 [Whosoever shall seek to  
 gain his life shall lose it: but whosoever  
 shall lose his life shall preserve it.]  
 (9:24)
- h. <sup>40-1</sup> Then shall  
 two men be in the field; one is taken, and  
 one is left: 41 two women shall be grind-  
 ing at the mill; one is taken, and one is  
 left. <sup>34-5</sup> [I say unto you, In that  
 night there shall be two men on one bed;  
 the one shall be taken, and the other shall  
 be left. 35 There shall be two women  
 grinding together; the one shall be taken,  
 and the other shall be left.]
- i. <sup>28</sup> Wheresoever the carcase is, there will  
 the eagles be gathered together. <sup>37</sup>  
 [And they answering say  
 unto him, Where, Lord? And he said unto  
 them, Where the body is, thither will the  
 eagles be gathered together.]

## 3. PARABLE ON WATCHFULNESS.

(Mem) Mk. 13:33-7

Mt. 24:42

Lu. 21:34-6

- a. (Lu.) <sup>34-5</sup>  
 But take heed to your-  
 selves, lest haply your hearts be over-  
 charged with surfeiting, and drunkenness,  
 and cares of this life, and that day come  
 on you suddenly as a snare: 35 for so  
 shall it come upon all them that dwell on  
 the face of all the earth.]
- b. <sup>33</sup> Take ye heed, watch and  
 pray: for ye know not  
 when the time is. <sup>42</sup> Watch therefore: for ye  
 know not on what day your  
 Lord cometh. <sup>36</sup>  
 But watch ye at every  
 season, making supplication,  
 that ye may prevail to es-  
 cape all these things that  
 shall come to pass, and to  
 stand before the Son of  
 man.
- c. <sup>34</sup>  
 It is as when a man, sojourning in an-  
 other country, having left his house, and  
 given authority to his servants, to each  
 one his work, commanded also the porter  
 to watch.
- d. <sup>35-7</sup>  
 Watch therefore: for ye know not when  
 the lord of the house cometh, whether at  
 even, or at midnight, or at cockcrowing,  
 or in the morning; 36 lest coming sud-  
 denly he find you sleeping. 37 And what  
 I say unto you I say unto all, Watch.

Logia attached

*Mt. 24: 43-26: 46*

## (1) PARABLE OF THE MASTER OF THE HOUSE LOOKING FOR THE THIEF.

43-4

=Lu. 12: 39-40

## (2) PARABLE OF THE FAITHFUL AND WISE STEWARD.

45-7

=Lu. 12: 42-4

## (3) PARABLE OF THE EVIL SERVANT.

48-51

=Lu. 12: 45-6

## (4) PARABLE OF THE TEN VIRGINS.

25: 1-13

=Lu. 12: 35-8; 13: 25

a. 1-10 35-6

b. 37-8

c. 11-2 13: 25

d. 13

## (5) PARABLE OF THE TALENTS.

14-30

=Lu. 18: 12-27

a. 14-5 12-4

(a) 14-5 12-3

(b) 14

b. 16-8

c. 19 15

d. 20-1 16-7

e. 22-3 18-9

f. 24-8 20-5

g. (4: 25) 29 (13: 12)

h. 30 26 (8: 18)

i. 27

## (6) PARABLE OF THE SHEEP AND THE GOATS.

31-46

## CONCLUSION.

*Lu. 21: 37-8*

And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. 38 And all the people came early in the morning to him in the temple, to hear him.

## NOTES

This cycle is distinguished by the unity of its subject matter. It follows naturally after the Temple Controversies and brings to a close the general teachings of Jesus. It has a formal conclusion only, in St. Luke—21: 37-8.

The basis is the Memoirs. St. Mark is identical with this source. St. Luke follows it also, but shows an extended editorial reconstruction in many places. See Lu. 21: 18-9 22, 24-6, 28, 34-6.

Deutero-Matthew works with the two sources. He follows the Memoirs in the main outline, but supplements it with Logia at 24: 26-8, 37-41, and 43-25: 46. These Logia have parallels in Lu. 17: 20-37 and 12: 35-48.

The cycle as a typical discourse series shows doublets:

a. ( <i>Mem.</i> )	Mk. 13: 9-13	=	Mt. 24: 9-14	=	Lu. 21: 12-7
	( <i>Log.</i> )		10: 17-22	=	12: 11-2
b. ( <i>Mem.</i> )	13: 15-6	=	24: 17-8	=	21: 21b
	( <i>Log.</i> )			=	17: 31

They cease with this cycle. Like the parallels, they disclose the interrelation of the sources. Doubtless the Logia was the primary source. Mark in the composition of the Memoirs used this source. In the compilation of the other gospels a saying may appear twice, once an insertion from the Memoirs, and again from the Logia. But the studied economy of space of the compilers saved from the repetition of materials. The doublets are the repetitions which slipped in unawares. They are peculiar to the discourse sections, in which the relation of the Markan to the other narratives is that of the doublet rather than of the parallel. It is the writer's judgment that the relation of the Matthaic Sermon on the Mount to the Lucan is of this character. The third account has been lost by some defect of the Markan manuscript.

## THE FIFTH CYCLE.

Mk. 14: 1-42. Mt. 26: 1-46. Lu. 22: 1-46. [Jo. 12: 2-8, 13: 1-18: 1].

### THE PREPARATION FOR THE PASSION.

#### INTRODUCTION.

(Mem) Mk. 14: 1-2

Mt. 26: 1-5

Lu. 22: 1-2

a. 1a

1-2

1

(a)

Dt. Mt.

1

And it came to pass, when Jesus had finished all these words, he said unto his disciples,

(b) 1a

Now after two days was the feast of the passover and the unleavened bread:

2

Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

1

Now the feast of unleavened bread drew nigh, which is called the Passover.

b. 1b-2

and the chief priests and the scribes sought how they might take him with subtlety, and kill him: 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

3-5

Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtlety, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people.

2

And the chief priests and the scribes sought how they might put him to death; for they feared the people.

#### I. THE ANOINTING AT BETHANY.

(Mem.) Mk. 14: 3-9

Mt. 26: 6-13

[Jo. 12: 2-8]

a. 3

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head.

6-7

Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

2-3

So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of



Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

b. 4-5

(a) 4-5

But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her.

8-9

8-9

But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor.

4-6

4-5

But Judas Iscariot, one of his disciples, that should betray him, saith, 5 Why was not this ointment sold for three hundred shillings, and given to the poor?

(b)

6

Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

c. 6-9

(a) 6-7

But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good; but me ye have not always.

10-3

10-1

But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always.

7-8

7-8

Jesus therefore said, Suffer her to keep it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always.

(b) 8-9

She hath done what she could; she hath anointed my body beforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

12-3

For in that she poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

## 2. THE TREACHERY OF JUDAS.

(Mem.) Mk. 14: 10-1

Mt. 26: 14-6

Lu. 22: 3-6

a. 10

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.

14-5a

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 and said, What are ye willing to give me, and I will deliver him unto you?

3-4

And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them.

b. 11a

And they, when they heard it, were glad, and promised to give him money.

15b

And they weighed unto him thirty pieces of silver.

5

And they were glad, and covenanted to give him money.

c. 11b

And he sought how he might conveniently deliver him unto them.

16

And from that time he sought opportunity to deliver him unto them.

6

And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

## 3. THE LAST SUPPER.

(Mem) Mk. 14: 12-26

Mt. 26: 17-30 Lu. 22: 7-23 [Jo. 13: 1-38]

## (1) THE PREPARATION

12-7

a. 12

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?

17-20

17

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

7-14

7-9

And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready?

b. 13-5

And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; 14 and whosoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples? 15 And he will himself show you a large upper room furnished and ready; and there make ready for us.

c. 16

And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

d. 17

And when it was evening he cometh with the twelve.

18

And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

19

And the disciples did as Jesus appointed them; and they made ready the passover.

20

Now when even was come, he was sitting at meat with the twelve disciples;

10-2

And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? 12 And he will show you a large upper room furnished: there make ready.

13

And they went, and found as he had said unto them: and they made ready the passover.

14

And when the hour was come, he sat down, and the apostles with him.

## (2) THE WASHING OF THE DISCIPLES' FEET

## (3) PREDICTION OF THE BETRAYAL

18-21

a. 18

And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me.

21-5

21

and as they were eating, he said, Verily I say unto you, that one of you shall betray me.

b. 19-20

They began to be sorrowful, and to say unto him one by one, Is it I? 20 And he said unto them, It is one of the twelve, he that dipped with me in the dish.

22-3

And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

21-3

21

But behold, the hand of him that betrayeth me is with me on the table.

23

And they began to question among themselves, which of them it was that should do this thing.

## Jo. 13: 1-20

[Jo. 13: 21-35]

21

[When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.]

22

[The disciples looked one on another, doubting of whom he spake.]

c. 21

For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

24

The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

22

For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!

d.

(a)

25

23-6

23-6

[There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast, saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot.]

(b)

(Dt. Mt.) 25

And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

e.

27-30

[And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was night.]

f. Discourse—"Now is the Son of Man Glorified"

31-5

(4) INSTITUTION OF THE LORD'S SUPPER

22-6

26-30

15-20

[I Cor. 11:23b-6]

a.

(Lu.) 15-6

And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

b. 22

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.

26

And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

19

And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

23b - 4

[that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.]

c. 23 - 5

(a) 23

And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.

27 - 9

27

And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

17 - 8, 20

17

And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

25 - 6

(b) 24

And he said unto them, This is my blood of the covenant, which is poured out for many.

28

for this is my blood of the covenant, which is poured out for many unto remission of sins.

20

And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.

25

[In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.]

(c)

26

[For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.]

(d) 25

Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

29

But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

18

for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

d. 26

And when they had sung a hymn, they went out unto the mount of Olives.

30

And when they had sung a hymn, they went out unto the mount of Olives.

(22: 39)



## 4. THE DISPUTE ABOUT PRECEDENCE.

Lu. 22: 24 - 30

a.

(Log.?) 24

(Mk. 9: 34)

(Mt. 18: 1)

And there arose also a contention among them, which of them was accounted to be greatest.

(9: 46)

b.

25 - 7

(Mk. 10: 42 - 4)

(Mt. 20: 25 - 7)  
(Mt. 23: 11)

And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

28 - 30

[Mt. 19: 28]

But ye are they that have continued with me in my temptations; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

## 5. PREDICTION OF THE DISPERSION OF THE DISCIPLES.

(Mem) Mk. 14: 27 - 31    Mt. 26: 31 - 5    Lu. 22: 31 - 4    [Jo. 13: 36 - 8]

a.

36 - 7

[Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.]

b.

(Lu.) 31 - 3

Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death.

c. 27-9

And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad, 28 Howbeit, after I am raised up, I will go before you into Galilee, 29 But Peter said unto him, Although all shall be offended, yet will not I.

31-3

Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.

d. 30-1

(a) 30

And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice.

34-5

34

Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

34

34

And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

38

38

[Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.]

(b) 31

But he spake exceeding vehemently. If I must die with thee, I will not deny thee. And in like manner also said they all.

35

Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

## 6. PROMISE OF A NEW REGIME.

(Log.) Lu. 22:35-8

a.

(Mk. 6:8-9)

(Mt. 10:9-10)

35  
And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.

(9:3)

(10:4)

b.

36-8

And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment. 38 And they said, Lord, behold, here are two words. And he said unto them, It is enough.

## 7 THE FAREWELL DISCOURSE.

Jo. 14: 1 - 17: 26

- (1) "LET NOT YOUR HEART BE TROUBLED" 14: 1 - 31
- (2) "I AM THE VINE, YE ARE THE BRANCHES" 15: 1 - 27
- (3) "IT IS EXPEDIENT FOR YOU THAT I GO AWAY" 16: 1 - 33
- (4) THE HIGH PRIESTLY PRAYER. 17: 1 - 26

## 8. GETHSAMANE.

(Mem.) Mk. 14: 32 - 42 Mt. 26: 36 - 46 Lu. 22: 39 - 46 [Jo. 18: 1]

a. 32

36

39 - 40

I

(a).

(Lu.) 39

1a

And he came out,  
and went, as his cus-  
tom was, unto the  
mount of Olives;  
and the disciples  
also followed him.

[When Jesus had  
spoken these words,  
he went forth with  
his disciples over  
the brook Kidron,]

(b) 32

36

40

1b

And they come  
unto a place which  
was named Geth-  
semane: and he  
saith unto his disci-  
ples, Sit ye here,  
while I pray.

Then cometh Je-  
sus with them unto  
a place called Geth-  
semane, and saith  
unto his disciples,  
Sit ye here, while I  
go yonder and pray.

And when he was  
at the place, he said  
unto them, Pray  
that ye enter not in-  
to temptation.

[where was a gar-  
den, into which he  
entered, himself and  
his disciples.]

b. 33 - 4

37 - 8

And he taketh with him  
Peter and James and John,  
and began to be greatly  
amazed, and sore troubled.  
34 And he saith unto them,  
My soul is exceeding sor-  
rowful even unto death:  
abide ye here, and watch.

And he took with him  
Peter and the two sons of  
Zebedee, and began to be  
sorrowful and sore trou-  
bled. 38 Then saith he unto  
them, My soul is exceeding  
sorrowful, even unto  
death: abide ye here, and  
watch with me.

c. 35-6

(a) 35-6

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

(b)

39

39

And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

41-4

41-2

And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43-4

And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.

d 37-8

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour? 38 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

40-1

And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

45-6

And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

e. 39-40

And again he went away, and prayed, saying the same words. 40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

42-3

Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy.

f. 41-2

(Dt. Mt.) 44-6

(a)

44  
And he left them again, and went away, and prayed a third time, saying again the same words.

(b) 41-2

And he cometh the third time, and saith unto them, Sleep on now, and take

45-6

Then cometh he to the disciples, and saith unto them, Sleep on now, and

your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

### NOTES.

This cycle is marked by complete unity of subject matter. It is cut off from the preceding cycle by an introduction—Mk. 14:1-2= Mt. 26:1-5= Lu. 22:1-2—, and is brought to a climax and close in the major event of Gethsemane. It occupies Wednesday and Thursday of the Passion Week.

The basis is the Memoirs. St. Mark and St. Matthew are identical with this source. The latter shows the usual editorial nexuses at 26:1, 25, 44.

St. Luke also follows the Memoirs but shows a marked independence. He omits the Anointing in Bethany—Mk. 14:3-9=Mt. 26:6-13—possibly because he had a similar section at 7:36-50. At the Institution of the Lord's Supper he introduces the fragment—22:15-6—and inverts the order of the elements, placing the administration of the cup before that of the bread—22:17 and 19. He also reflects the Pauline phraseology—22:20—showing the influence of the church usage. In accordance with his plan he inverts the order of the Institution of the Lord's Supper—22:15-20, and the Prediction of the Betrayal—22:21-3, to which he fits a series of peculiar to Luke sections—22:24-30, 31-4, 35-8,—of a like tenor. The source of this addition was either the Logia or Source L. He then abridges the final section—22:39-46,—on Gethsemane.

The cycle shows the largest use of the Synoptic sources by the author of the Fourth Gospel. The Synoptic order is followed with the exception of the first section,—the Anointing in Bethany, which is placed before the Triumphal Entry. Full parallel sections are seen at 12:2-8, 13:21-35, 36-8. The Johannine re-writing is evident, however. Between these sections are fitted the supplementary incidents of the Washing of the Disciples' Feet—13:1-20—, and of the Farewell Discourses—14:1-17:26.

The cycle has no Synoptic discourses and therefore no doublets.



## THE SIXTH CYCLE.

**Mk. 14: 43 - 15: 47. Mt. 26: 47 - 27: 61. Lu. 22: 47 - 23: 55. [Jo. 18: 2 - 19: 42].**

### THE PASSION PROPER.

#### I. THE ARREST.

(Mem) **Mk. 14: 43 - 52 Mt. 26: 47 - 56 Lu. 22: 47 - 53 [Jo. 18: 2 - 11]**

a 43  
(a)

47

47a

2 - 3  
2

[Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.]

(b) 43

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

47

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

47a

While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them;

3

[Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.]

b. 44 - 5  
(a)

48 - 50a

47b - 8

4 - 9  
4 - 5a

[Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.]

(b) 44 - 5

Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. 45 And when he was come, straightway he came to him, and saith, Rabbi; and kissed him.

48 - 9

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him.

47b - 8

and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

5b

[And Judas also, who betrayed him, was standing with them.]

(c) (Dt. Mt.)

50a

And Jesus said unto him, Friend, do that for which thou art come.

(d)

[When therefore he said unto them, I am he, they went backward, and fell to the ground. 7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way: 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.]

6-9

(Jo. 17: 12)

c. 46

And they laid hands on him, and took him,

50b

Then they came and laid hands on Jesus, and took him.

d. 47

51-4

49-51

[10-1]

(a)

(Lu.)

49

And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?

(b) 47

But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.

51

And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.

50

And a certain one of them smote the servant of the high priest, and struck off his right ear.

10a

[Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear.]

(c)

10b

[Now the servant's name was Malchus.]

(d) (Dt. Mt.)

52

Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

11

[Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

(e)

53-4

Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be?

(f)

(Lu.) 51

But Jesus answered and said, Suffer ye them thus far. And he touched his ear, and healed him.

e. 48-9

And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled.

55-6a

In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled.

52-3

And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

f. 50

And they all left him, and fled.

56b

Then all the disciples left him, and fled.

g. 51-2

And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; 52 but he left the linen cloth, and fled naked.

## 2. THE TRIAL.

(Mem)

Mk. 14: 53-15: 15 Mt. 26: 57-27: 26 Lu. 22: 54-23: 25 [Jo. 18: 12-40.]

## (1) HEARING BEFORE ANNAS

a.

[12-4, 19-24]

12-4

[So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, 13 and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. 14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.]

b.

(11: 49-50)

19-24

[The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto Caiaphas the high priest.]

(Mk. 14: 49)

(Mt. 26: 55)

(Lu. 22: 53)

## (2) HEARING BEFORE CAIAPHAS

53-64

a 53

And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

57-66

57

And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

54-5; 66-71

54a

And they seized him, and led him away, and brought him into the high priest's house.

[Jo. 18: 15-8]

b. 54

(a) 54a

And Peter had followed him afar off,

58

58a

But Peter followed him afar off,

54b-5

54b

But Peter followed afar off.

15-8

15a

[And Simon Peter followed Jesus, and so did another disciple.

(b)

15b-6

[Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.]

(c)

17

[The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not.]

(d) 54b

even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

58b

unto the court of the high priest, and entered in, and sat with the officers, to see the end.

55

And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

18

[Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.]

c. 55

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.

59-60a

Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not,

66

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying,

*d. 56-9*

For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. 59 And not even so did their witness agree together.

*e. 60-1a*

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing.

*f. 61b-2*

(a) 61b  
Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed?

(b)

(c) 62

And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of  
\*Power, and coming with the clouds of heaven.

(d)

*60b-1*

though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to destroy the temple of God, and to build it in three days.

*62-3a*

And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace.

*63b-4*

63b  
And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

*67-70*

67a  
If thou art the Christ, tell us.

(Lu.)

*67b-8*

But he said unto them, If I tell you, ye will not believe: 68 and if I ask you, ye will not answer.

*69*

But from henceforth shall the Son of man be seated at the right hand of the power of God.

(Lu.)

*70*

And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am.



g. 63-4

And the high priest rent his clothes, and saith, What further need have we of witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.

65-6

Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is worthy of death.

71

And they said, What further need have we of witnesses? for we ourselves have heard from his own mouth.

## (3) THE BUFFETING

65

(a) 65

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with blows of their hands.

67-8

67-8

Then did they spit in his face and buffet him: and some smote him with the palms of their hands, 68 saying, Prophecy unto us, thou Christ: who is he that struck thee?

63-5

63-4

And the men that held Jesus mocked him, and beat him. 64 And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee?

(b)

(Lu.)

65

And many other things spake they against him, reviling him.

## (4) THE DENIAL OF PETER

66-72

a. 66-8

And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. 68 But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew.

69-75

69-70

Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. 70 But he denied before them all, saying, I know not what thou sayest.

56-62

56-7

And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not.

[Jo. 18: 25-7]

25

[Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.]

b. 69-70a

And the maid saw him, and began again to say to them that stood by, This

71-2

And when he was gone out into the porch, another maid saw him, and saith

58

And after a little while another saw him, and said, Thou also art one of

is one of them. 70  
But he again denied  
it.

unto them that  
were there, This  
man also was with  
Jesus of Nazareth.  
72 And again he de-  
nied with an oath, I  
know not the man.

them. But Peter  
said, Man, I am not.

*c. 70b - 1*

And after a little  
while again they  
that stood by said to  
Peter, Of a truth  
thou art one of  
them; for thou art  
a Galilæan. 71 But  
he began to curse,  
and to swear, I  
know not this man  
of whom ye speak.

*73 - 4a*

And after a little  
while they that  
stood by came and  
said to Peter, Of a  
truth thou also art  
one of them; for  
thy speech maketh  
thee known. 74  
Then began he to  
curse and to swear,  
I know not the man.

*59 - 60a*

And after the  
space of about one  
hour another confi-  
dently affirmed, say-  
ing, Of a truth this  
man also was with  
him; for he is a  
Galilæan. 60 But  
Peter said, Man, I  
know not what thou  
sayest.

*26 - 7a*

[One of the ser-  
vants of the high  
priest, being a kins-  
man of him whose  
ear Peter cut off,  
saith, Did not I see  
thee in the garden  
with him? 27 Peter  
therefore denied  
again:]

*d. 72*

And straightway  
the second time the  
cock crew. And Pe-  
ter called to mind  
the word, how that  
Jesus said unto him,  
Before the cock  
crow twice, thou  
shalt deny me  
thrice. And when he  
thought thereon, he  
wept.

*74b - 5*

And straightway the  
cock crew. 75 And  
Peter remembered  
the word which Je-  
sus had said, Be-  
fore the cock crow,  
thou shalt deny me  
thrice. And he went  
out, and wept bit-  
terly.

*60b - 2*

And immediately,  
while he yet spake,  
the cock crew. 61  
And the Lord  
turned, and looked  
upon Peter. And  
Peter remembered  
the word of the  
Lord, how that he  
said unto him, Be-  
fore the cock crow  
this day, thou shalt  
deny me thrice. 62  
And he went out,  
and wept bitterly.

*27b*

[and straightway  
the cock crew.]

#### (5) FIRST HEARING BEFORE PILATE

*15: 1 - 5*

*a. 1*

And straightway  
in the morning the  
chief priests with  
the elders and  
scribes, and the  
whole council, held  
a consultation, and  
bound Jesus, and  
carried him away,  
and delivered him  
up to Pilate.

*27: 1 - 2; 11 - 4*

*1 - 2*

Now when morn-  
ing was come, all  
the chief priests and  
the elders of the  
people took counsel  
against Jesus to put  
him to death: 2 and  
they bound him, and  
led him away, and  
delivered him up to  
Pilate the governor.

*23: 1 - 7*

*1*

And the whole  
company of them  
rose up, and brought  
him before Pilate.

*[Jo. 18: 28 - 38]*

*28*

[They lead Jesus  
therefore from  
Caiaphas into the  
Prætorium: and it  
was early; and they  
themselves entered  
not into the Præto-  
rium, that they  
might not be defiled,  
but might eat the  
passover.]

*b.*

*(a)*

*2*

*29 - 32*

*29 - 32*

[Pilate therefore went out unto them, and saith, What accusation bring ye  
against this man? 30 They answered and said unto him, If this man were not an  
evil-doer, we should not have delivered him up unto thee. 31 Pilate therefore said

unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.]

(b)

(Lu.) 2

And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.

c. 2a

And Pilate asked him, Art thou the King of the Jews?

11a

Now Jesus stood before the governor: and the governor asked him saying, Art thou the King of the Jews?

3a

And Pilate asked him, saying, Art thou the King of the Jews?

33

[Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, Art thou the King of Jews?]

d. 2b

(a) 2b  
And he answering saith unto him, Thou sayest.

11b

11b  
And Jesus said unto him, Thou sayest.

3b

3b  
And he answered him and said, Thou sayest.

34 - 8a

(b)

34 - 8a

[Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?]

e.

(Lu.) 4

And Pilate said unto the chief priests and the multitudes, I find no fault in this man.

38b

[And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.]

f. 3 - 5

And the chief priests accused him of many things. 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. 5. But Jesus no more answered anything; insomuch that Pilate marvelled.

12 - 4

And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

0.

(Lu.) 5-7

But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he asked whether the man were a Galilæan. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

## (6) THE SUICIDE OF JUDAS

(Dt. Mt.) 3-10

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed innocent blood. But they said, What is that to us? see thou to it. 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; 10 and they gave them for the potter's field, as the Lord appointed me.

## (7) HEARING BEFORE HEROD

(Lu.) 8-12

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

## (8) SECOND HEARING BEFORE PILATE

6-15

15-26

13-25

[Jo. 18: 39-40]

a.

(L)

13-6

And Pilate called together the chief priests and the rulers and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release him.

b. 6-8

15-6

19

39a

(a) 6

15

39a

Now at the feast he used to release unto them one prisoner, whom they asked of him.

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

[But ye have a custom, that I should release unto you one at the passover:]

(b) 7

And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder.

(c) 8

And the multitude went up and began to ask him to do as he was wont to do unto them.

c. 9-11

(a) 9-10

And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up.

(b)

(Dt. Mt.)

(c) 11

But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.

d. 12-4

And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them, Why, what evil hath he done? But they

16

And they had then a notable prisoner, called Barabbas.

17-21

17-8

When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? 18 For he knew that for envy they had delivered him up.

19

And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.

20-1

Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.

22-3

Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

19

one who for a certain insurrection made in the city, and for murder, was cast into prison.

18

39b-40

39b

[will ye therefore that I release unto you the King of the Jews?]

18

But they cried out all together, saying, Away with this man, and release unto us Barabbas:

40

[They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.]

20-3a

And Pilate spake unto them again, desiring to release Jesus; 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, (Jo. 19: 6-7, 15) Why, what evil hath this man done? I



cried out exceedingly, Crucify him.

have found no cause of death in him: I will therefore chastise him and release him. 23 But they were urgent with loud voices, asking that he might be crucified.

e. 15

(a)

(Dt. Mt.)

24-6

24-5

So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. 25 And all the people answered and said, His blood be on us, and on our children.

23b-5

©

(b) 15

And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

26

Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

23b-5

And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

3.

### THE SCOURGING.

(Mem) Mk. 15: 16-20a

Mt. 27: 27-31a

[Jo. 19: 1-3]

a 16

And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band.

27

Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole band.

1

[Then Pilate therefore took Jesus, and scourged him.]

b. 17-8

And they clothe him with purple, and plating a crown of thorns, they put it on him; 18 and they began to salute him, Hail, King of the Jews!

28-9

And they stripped him, and put on him a scarlet robe. 29 And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!

2-3a

[And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said, Hail, King of the Jews!]

*c. 19*

And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him.

*30*

And they spat upon him, and took the reed and smote him on the head.

*3b*

[and they struck him with their hands.]

*d. 20a*

And when they had mocked him, they took off from him the purple, and put on him his garments.

*31a*

And when they had mocked him, they took off from him the robe, and put on him his garments,

## 4. ECCE HOMO.

Jo. 19:4-16

And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? 11 Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! 15 They therefore cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16 Then therefore he delivered him unto them to be crucified.

## 5. VIA DOLOROSA.

(Mem) Mk. 15:20b-3 Mt. 27:31b-4 Lu. 23:26-33a [Jo. 19:17]

*a. 20b*

And they lead him out to crucify him.

*31b*

and led him away to crucify him.

*b. 21*

And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.

*32*

And as they came out they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross.

*26*

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

*17a*

[They took Jesus therefore: and he went out, bearing the cross for himself,]

c.

(Lu.) 27-31

And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

d.

(Lu.) 32

And there were also two others, malefactors, led with him to be put to death.

e. 22

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

33

And when they were come unto a place called Golgotha, that is to say, The place of a skull,

33a

And when they came unto the place which is called The skull,

17b

unto the place called The place of a skull, which is called in Hebrew Golgotha:]

f. 23

And they offered him wine mingled with myrrh: but he received it not.

34

they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

## 6. THE CRUCIFIXION.

(Mem) Mk. 15: 24-41 Mt. 27: 35-56 Lu. 23: 33b-49 [Jo. 19: 18-30]

a. 24a

(a) 24a

And they crucify him,

35a

35a

And when they had crucified him.

33b-4a

33b

there they crucified him,

18a

18a

[where they crucified him,]

(b)

(Lu.)

34a

And Jesus said, Father, forgive them; for they know not what they do.

b. 24b - 5

(a) 24b

and part his garments among them,  
 ♦ casting lots upon them, what each should take.

35b - 6

35b

they parted his garments among them,  
 casting lots:

34b

34b

And parting his garments among them,  
 they cast lots.

23 - 5a

23a

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part:

(b)

23b - 5a

[and also the coat; now the coat was without seam, woven from the top throughout.  
 ♦ 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,  
 And upon my vesture did they cast lots.

25 These things therefore the soldiers did,

(c)

36

and they sat and watched him there.

(d) 25

And it was the third hour, and they crucified him.

c. 26

(a) 26

And the superscription of his accusation was written over, the KING OF THE JEWS.

37

37

And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38

38

And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

19 - 22

19

And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.

(b)

20 - 2

This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.

d. 27

And with him they crucify two robbers; one on his right hand, and one on his left.

38

Then are there crucified with him two robbers, one on the right hand and one on the left.

33c

and the malefactors, one on the right hand and the other on the left.

18b

[and with him two others, on either side one, and Jesus in the midst.]

e. 29-32a

(a) 29-30

And they that passed by  
railed on him, wagging  
their heads, and saying, Ha!  
thou that destroyest the  
temple, and buildest it in  
three days, 30 save thyself,  
and come down from the  
cross.

39-43

39-40

And they that passed by  
railed on him, wagging  
their heads, 40 and saying,  
Thou that destroyest the  
temple, and buildest it in  
three days, save thyself: if  
thou art the Son of God,  
come down from the cross.

35-7.

(b) 31-2a

In like manner also the  
chief priests mocking him  
among themselves with the  
scribes said, He saved  
others; himself he cannot  
save. 32 Let the Christ, the  
King of Israel, now come  
down from the cross, that  
we may see and believe.

41-2

In like manner also the  
chief priests mocking him,  
with the scribes and elders,  
said, 42 He saved others;  
himself he cannot save. He  
is the King of Israel; let  
him now come down from  
the cross, and we will be-  
lieve on him.

35

And the people stood be-  
holding. And the rulers al-  
so scoffed at him, saying,  
He saved others; let him  
save himself, if this is the  
Christ of God, his chosen.

⊙(c)

(Dt. Mt.)

43

He trusteth on God; let  
him deliver him now, if he  
desireth him: for he said, I  
am the Son of God.

(d)

(Lu.)

36-7

And the soldiers also  
mocked him, coming to him,  
offering him vinegar, 37  
and saying, If thou art the  
King of the Jews, save thy-  
self.

f. 32b

44

39-43

(a) 32b

And they that were cruci-  
fied with him reproached  
him.

44

And the robbers also that  
were crucified with him cast  
upon him the same re-  
proach.

(b)

(Lu.) 39-41

And one of the malefactors that were hanged  
railed on him, saying, Art not  
thou the Christ? save thyself and us. 40 But the other answered, and rebuking  
him said, Dost thou not even fear God, seeing thou art in the same condemnation?  
41 And we indeed justly; for we receive the due reward of our deeds: but this  
man hath done nothing amiss.

(c)

42-3

And he said, Jesus, remember me when thou comest in thy kingdom. 43 And  
he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

⊙

Psa. 22:7

⊙

Psa. 22:8; Wis. 2:13.



g.

[But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.]

h. 33

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

i. 34-5

And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachtani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.

j. 36  
(a)

45

Now from the sixth hour there was darkness over all the land until the ninth hour.

46-7

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? 47 And some of them that stood there, when they heard it, said, This man calleth Elijah.

48-9

44-5a

And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, 45 the sun's light failing:

28-9  
28

[After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.]

(b) 36

And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

k. 37  
(a)

50

48-9

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether Elijah cometh to save him.

46

29

[There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.]

30

30a

[When Jesus therefore had received the vinegar, he said, It is finished:]

(b)

(Lu.) 46a

And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit:

(c) 37	50	46b	30b
And Jesus uttered	And Jesus cried	and having said this,	[and he bowed his
a loud voice, and	again with a loud	he gave up the	head, and gave up
gave up the ghost.	voice, and yielded	ghost.	his spirit.]
	up his spirit.		

l. 38

(a) 38

And the veil of the temple was rent in two from the top to the bottom.

51-3

51a

And behold, the veil of the temple was rent in two from the top to the bottom;

45b

45b

and the veil of the temple was rent in the midst.

(b)

(Dt. Mt.)

51b-3

and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

m. 39

(a) 39

And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

54

54

Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

47-8

47

And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

(b)

(Lu.)

48

And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

n. 40-1

And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the Less and of Josès, and Salome; 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.

55-6

And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Josès, and the mother of the sons of Zebedee.

49

And all his acquaintance, and the women that followed with him from Galilee, (19:25) stood afar off, seeing these things.

## 7. THE PIERCING.

[Jo. 19:31-7]

○ [The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.]

## 8. THE BURIAL.

Mk. 15:42-7

Mt. 27:57-61

Lu. 23:50-5

[Jo. 19:38-42]

a. 42-3

57-8a

50-2, 54

38a, 42

(a) 42

57a

54

42

And when even was now come, because it was the Preparation, that is, the day before the sabbath,

And when even was come,

And it was the day of the Preparation, and the sabbath drew on.

[There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.]

(b) 43

57b-8a

50-2

38a

there came Joseph of Arimathæa, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.

there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: 58 this man went to Pilate, and asked for the body of Jesus.

And behold, a man named Joseph, who was a councillor, a good and righteous man 51 (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: 52 this man went to Pilate, and asked for the body of Jesus.

[And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus:]

b. 44-5

58b

38b

And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he

Then Pilate commanded it to be given up.

[and Pilate gave him leave. He came therefore, and took away his body.]

○ Ex. 12:46; Num. 9:12; Psa. 34:20

★ Zech. 12:10

● Deut. 21:22-8; Ex. 34:25

learned it of the centurion, he granted the corpse to Joseph.

c.

d. 46

And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb.

e 47

And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

59-60

And Joseph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

61

And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

53

And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.

55

And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.

39

[And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds.]

40-1

[So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid.]

## NOTES

This cycle brings to a climax and close the Gospel of the Passion, for which all that goes before is a preparation. It is marked by peculiarly terse sentences, and from the richness of the subject matter is capable of the minutest analysis. It occupies Friday of the Passion Week.

The basis is the Memoirs. St. Mark is identical with this source. Both St. Matthew and St. Luke follow the same with only brief editorial additions. These are seen at Mt. 26: 50, 52-4; 27: 3-10, 19, 24-5, 43, 51b-3; and at Lu. 22: 49, 51, 65, 67b-8, 70; 23: 2, 4-16, 27-32, 34a, 36-7, 39-43, 46a, 48. These show the interest of the compilers in the events and the effort to add such details as were obtainable from the church tradition. An apocryphal coloring is given to Mt. 27: 51-3.

The Johannine narrative is most illuminating. It follows the order of the synoptics throughout and narrates each event in its own phrasing but stops to enlarge at many points, viz: 18: 4-5a, 6-9, 12-24, 29-32, 34-8; 19: 4-16, 20-2, 23-7, 31-7, 39. These give few new facts but deal, as a rule, with further explanations. They prove beyond doubt the Johannine use of the Synoptic sources.

The cycle has no Logia and therefore no doublets.

## PART V

### THE GOSPEL OF THE RESURRECTION.

**Mk. 16: 1 - 20.    Mt. 27: 62 - 28: 20    Lu. 23: 56 - 24: 53.    Jo. 20: 1 - 21: 25.**  
**Acts 1: 4 - 14.    I Cor. 15: 3 - 7.**

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#### A. THE OPEN TOMB.

**Mk. 16: 1 - 8    Mt. 27: 62 - 28: 8, 11 - 5    Lu. 23: 56 - 24: 12    Jo. 20: 1 - 10**

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##### 1. THE SEPULCHRE WATCH.

(*Dt. Mt.*) **Mt. 27: 62 - 6**

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, Ye have a guard; go, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

##### 2. VISIT OF THE WOMEN.

(*Mem*) **Mk. 16: 1 - 8    Mt. 28: 1 - 8    Lu. 23: 56 - 24: 11    Jo. 20: 1 - 2**

*a. 1*

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

56

And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

*b 2 - 4*

And very early on the first day of the week, they come to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and

1

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

24: 1 - 2

But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb.

1

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.



looking up, they see  
that the stone is  
rolled back: for it  
was exceeding great.

c. (Dt. Mt.) 2-4

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men.

d. 5-7

5-7

3-7

(a) 5

And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

3-5a

And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: 5 and as they were affrighted and bowed down their faces to the earth,

(b) 6

And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

5-6

And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

5b-6a

they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen:

(c)

6b-7

remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

(d) 7

But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

7

And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

e. 8

(a) 8

And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

8

8

And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

8-11

8-9

And they remembered his words, 9 and returned from the tomb, and told all these things to the eleven, and to all the rest.

2

2

[She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.]

(b)

10-1

Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them.

## 3. VISIT OF PETER AND JOHN.

Lu. 24: 12

Jo. 20: 3-10

But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

## 4. THE REPORT OF THE WATCH.

(Dt. Mt.) Mt. 28: 11-5

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

## B. THE APPEARANCES.

Lu. 24: 13 - 49. Mt. 28: 9 - 10, 16 - 20. Jo. 20: 11 - 21: 23. [Mk. 16: 9 - 20]

## 1. TO MARY MAGDALENE.

Jo. 20: 11 - 8 [Mk. 16: 9 - 11]

a.

11 - 7

9

(a)

[Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.]

(b)

11 - 7

But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. 17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

b.

18

10 - 1

(a)

18

Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

(b)

10 - 1

[She went and told them that had been with him, as they mourned and wept, 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.]

## 2. TO THE WOMEN.

(Dt. Mt.) Mt. 28: 9 - 10

And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

## 3. TO PETER.

## I Cor. 15: 3 - 5a

For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; 4 and that he was buried; and that he hath been raised on the third day according to the scriptures; 5 and that he appeared to Cephas;

## 4. TO THE TWO ON THE WAY TO EMMAUS.

(Mem) Lu. 24: 13 - 35

[Mk. 16: 12 - 3]

a. 13 - 32

12

(a)

12  
[And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.]

(b) 13 - 32

And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

b. 33 - 5

13

(a) 33 - 5

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

(b)

13  
[And they went away and told it unto  
the rest: neither believed they them.]

## 5. TO THE APOSTLES (THOMAS BEING ABSENT.)

I Cor. 15: 5b

Lu. 24: 36-49

Jo. 20: 19-25

[Mk. 16: 14]

a. 5b

36-43

19-20

14

(a) 5b

then to the twelve;

14  
[And afterward he was  
manifested unto the eleven  
themselves as they sat at  
meat; and he upbraided  
them with their unbelief  
and hardness of heart, be-  
cause they believed not them  
that had seen him after he  
was risen.]

(b) (Mem.) 36-43

And as they spake these things, he him-  
self stood in the midst of them, and saith  
unto them, Peace be unto you. 37 But  
they were terrified and affrighted, and  
supposed that they beheld a spirit. 38 And  
he said unto them, Why are ye troubled?  
and wherefore do questionings arise in  
your heart? 39 See my hands and my  
feet, that it is I myself: handle me, and  
see; for a spirit hath not flesh and bones,  
as ye behold me having. 40 And when he  
had said this, he showed them his hands  
and his feet. 41 And while they still dis-  
believed for joy, and wondered, he said  
unto them, Have ye here anything to eat?  
42 And they gave him a piece of a broiled  
fish. 43 And he took it, and ate before  
them.

19-20

When therefore it was evening, on that  
day, the first day of the week, and when  
the doors were shut where the disciples  
were, for fear of the Jews, Jesus came  
and stood in the midst, and saith unto  
them, Peace be unto you. 20 And when  
he had said this, he showed unto them his  
hand and his side. The disciples therefore  
were glad, when they saw the Lord.

b.

44-7

And he said unto them, These are my words which I spake unto you, while I  
was yet with you, that all things must needs be fulfilled, which are written in the  
law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened  
he their mind, that they might understand the scriptures; 46 and he said unto  
them, Thus it is written, that the Christ should suffer, and rise again from the  
dead the third day; 47 and that repentance and remission of sins should be preached  
in his name unto all the nations, beginning from Jerusalem.

c.

48-9

Ye are witnesses of these things. 49  
And behold, I send forth the promise of  
my Father upon you: but tarry ye in the  
city, until ye be clothed with power from  
on high.

[Acts 1: 4-5]

[And, being assembled together with  
them, he charged them not to depart from  
Jerusalem, but to wait for the promise of  
the Father, which, said he, ye heard from  
me: 5 for John indeed baptized with wa-  
ter, but ye shall be baptized in the Holy  
Spirit not many days hence.]



d

21 - 3

Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

e.

24 - 5

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

6. TO THE FIVE HUNDRED BRETHREN.

I Cor. 15: 6

then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;

7. TO JAMES.

I Cor. 15: 7a

then he appeared to James;

8. TO THE APOSTLES (THOMAS BEING PRESENT).

I Cor. 15: 7b

Jo. 20: 26 - 9

(a) 7b

then to all the apostles;

(b)

26 - 9

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

9. TO THE SEVEN BESIDE THE SEA OF GALILEE.

Jo. 21: 1 - 23

10. TO THE ELEVEN IN THE MOUNTAIN OF GALILEE.

(Dt. Mt.) Mt. 28: 16 - 20

[Mk. 16: 15 - 8]

a.

16 - 7

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted.

b. 18-20  
 (a) 18  
 And Jesus came  
 to them and spake unto them, saying, All  
 authority hath been given unto me in  
 heaven and on earth.

15-6

(b) 19-20a  
 Go ye therefore,  
 and make disciples of all the nations, bap-  
 tizing them into the name of the Father  
 and of the Son and of the Holy Spirit:  
 20 teaching them to observe all things  
 whatsoever I commanded you:

15-6  
 [And he said  
 unto them, Go ye into all the world, and  
 preach the gospel to the whole creation.  
 16 He that believeth and is baptized shall  
 be saved; but he that believeth not shall be  
 condemned.]

(c) 20b  
 and lo, I am with  
 you always, even unto the end of the  
 world.

c 17-8  
 [And these signs shall accompany them that believe: in my name shall they cast  
 out demons; they shall speak with new tongues; 18 they shall take up serpents, and  
 if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands  
 on the sick, and they shall recover.]

## C. THE ASCENSION.

(Mem) Acts 1:6-14

Lu. 24:50-3

[Mk. 16:19]

a. 50a  
 And he led them out un-  
 til they were over against  
 Bethany:

b. 6-8  
 They therefore, when  
 they were come together,  
 asked him, saying, Lord,  
 dost thou at this time re-  
 store the kingdom to Israel?  
 7 And he said unto them, It  
 is not for you to know  
 times or seasons, which the  
 Father hath set within his  
 own authority. 8 But ye  
 shall receive power, when  
 the Holy Spirit is come up-  
 on you: and ye shall be my  
 witnesses both in Jerusalem,  
 and in all Judæa and Sa-  
 maria, and unto the utter-  
 most part of the earth.

(Lu. 24:48-9)

★

c. 9

And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

5ob - 1

and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

19

[So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.]

d. 10 - 1

And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; 11 who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

e. 12 - 4

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. 13 And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. 14 These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

52 - 3

And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

## CONCLUSION.

a.

Mk. 16: 20

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

b.

Jo. 20: 30 - 1

c.

Jo. 21: 24 - 5

## NOTES

The Gospel of the Resurrection is distinguished from the preceding cycle by the turn of events which mark its beginning. It occupies the Forty Days and closes with the termination of the earthly career of our Lord. It presents special critical difficulties which are due to the sudden breaking off of the Memoirs after Mk. 16: 1-8=Mt. 28: 1, 5-8=Lu. 23:56-24:9. The Second Gospel ends here in Codex Aleph and Codex B, the oldest and best manuscripts. Deutero-Matthew used this truncated Memoirs and so the parallelism ceases at Mt. 28:8. The Matthaic narrative—27:62-6; 28:2-4, 9-20,— is strictly editorial.

Luke, on the other hand, may have had the entire Memoirs before him and found in it his source for 24:10-49. It is possible also that the original Memoirs continued into the story of the Apostles and became the source of the Petrine portions of the Acts—1:4-5:42; 9:32-11:18; 12:1-19. Lucan editorials are evident at 24:6b-7, 50-3.

St. John makes but little use of the Synoptic sources,—20:1-3, 19-20, and runs an independent course.

The striking fact of the part is the presence of a fitting close to the Second Gospel—16:9-20—in the Codexes A. D. C. etc. This is evidently the work of a Second Century writer who has filled out the gap of St. Mark in the earlier sources. It is an abstract of the accounts given in the other gospels and shows marks of their use in its composition.

Our critical studies are here able to make an important contribution to the evidences of Christianity. The last chapters of our gospels have been attacked on the ground of their divergence and alleged discrepancies. Thus considerable doubt has been thrown upon their historicity. We are able to show that this divergence is due to the breaking off of the Memoirs at Mk. 16:8. Henceforth the parallelism ceases. The materials must be judged by other canons than those of the usual gospel criticism.













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